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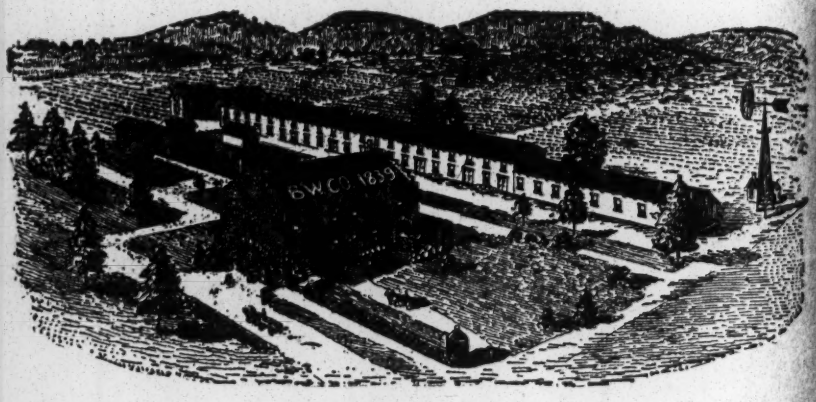

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THE ECCLESIASTICAL REVIEW

VOLUME 109.—OCTOBER, 1943.—NO. 4.

A SEMITIC PROBLEM.

POST war problems have been coming more and more to the fore as the United Nations have been moving on to victory. One of these problems is the status of Jews in the post war world in general, and in Palestine in particular.

Whatever the cause of this so-called Jewish problem may be, a term not easy to define, it is agreed that hostility towards Jews exists in every country where they abide in large numbers; and that no country wants an influx of them. When victory comes, something will no doubt be done to allay hostility towards the Jews who happen to be in Germany, or return thereto. Hostility towards Jews existed in Germany long before Hitler was heard of, and it is expected to continue there after Germany's Haman shall have been relegated to a chapter in the history of man's inhumanity to man.

Jewish leaders fully realize that anti-Semitism is not confined to axis countries alone; for they see signs of a post war outburst of it in the United States and the British Isles, as well as in other democratic countries. It is considered to be too pro-Hitleristic at present to be shouted from the housetop, so it is whispered,—"I don't blame Hitler for trying to get rid of the Jews." It is seen in some of the printed matter being distributed, such as the rhyme "Strictly Confidential" complained of in his syndicated column, that appeared in the Jewish press (30 April, 1943), in which one stanza reads,

> So when peace has come,
> And we lick the Hitler louse,
> You will find the Jew ruling you,
> In Washington's old White House.

Anti-Semitism has been popping up to such an extent in the British Isles, that demands have been made for legislation making the propagation of it a criminal offense. It has even reached Ireland, where it had been almost as rare as the proverbial reptiles. The *Irish Weekly* and *Ulster Examiner* devoted three columns to an article on " The Jewish Problem ", in which " Ormuzd ", after calling attention to the anti-Jewish " hysterical abuse ", says,

> In the mouth of any Christian, anti-Semitism is deplorable in the extreme; and it is otiose to recall that the Holy See has expressly stated more than once that no Catholic may be an anti-Semite. It is devoutly to be hoped that Irish Catholics, who, as I have said, have always been free from the charge of anti-Semitism, will continue to keep their record unsullied (March 6, 1943).

It seems not too early for the same warning to be taken to heart by some Catholics in the United States, in order to safeguard themselves from being sullied by the expected post war anti-Semitic outburst, which is as anti-Christian as it is anti-Jewish.

When it comes to considering anti-Semitism in Palestine, its cause is clearly seen. The Arabian mind is deeply infected with it, although it is anti-Zionist rather than anti-Jewish. It is due to the high pressure demands of the Zionists, who aim to " make Palestine as Jewish as England is English." They demand that the " national homeland in Palestine ", granted in the Balfour Declaration, be extended into a " Jewish Commonwealth, including Transjordania " (now an independent state). This demand necessitates transforming the Jewish minority in Palestine into a majority through an unlimited immigration. Thus the Arab majority would become a minority in the land they inhabited for 1300 years, not to mention their claim to go back to " the black tents of Cedar ", the second son of Ishmael. To that end, we read in the Jewish press that " some influential Zionists have proposed ' the transfer, voluntary or otherwise, of the (Arab) land and population '."

In addition to an unlimited Jewish immigration, a demand has been stressed for a " Jewish Army in Palestine ", being dissatisfied with Great Britain's concession of Jewish military units in the " Palestine Army ", such as now exist, in which ritual food is served and the Hebrew language spoken.

Against these demands stand the demands of the Arabs of Palestine, ten per cent of them Christians, that have the backing of the entire Moslem world; demands that are virtually unknown to most Americans, due to failure on the part of the Arabs to propagandize the people of the United States. The Arabs repudiate the Balfour Declaration on account of the " homeland in Palestine ", named therein, being interpreted by the Zionists to mean making Palestine as a whole a Jewish homeland. The Arabs have long protested against being made a minority in their own land, claiming it to be a violation of the principle of self determination. They demand a Federation of Arab states, Palestine with its Arab majority to be an autonomous unit therein. They hold it to have been promised when the Arabs broke with Turkey and organized the " Revolt of the Desert " (1916), that brought victory to the arms of the Allies. George Antoninus, an Oxford University educated Arab, who fully appreciates and sympathizes with the Jews in their affliction, expressed the educated Arabs' opinion when he says in his informing book, *The Arab Awakening*,

> No code of morals can justify the persecution of one people in an attempt to relieve the persecution of another. The cure for the eviction of the Jews from Germany, which is a disgrace to its authors and to modern civilization, is not to be sought in the eviction of the Arabs from their homeland, . . . Unless Palestine is constituted an independent state, the cost will be an unpredictable holocaust of Arab, Jewish and British lives. . . . The cure for the eviction of Jews from Germany is not to be sought in the eviction of Arabs from their homeland.

Whether Palestine was included in the promise made by Great Britain to the Arabs is a debatable question. Yet the wording in the Balfour Declaration permits the conclusion to be drawn that the whole of Palestine is not promised to the Jews therein, for it says, " His Majesty's Government views with favor the establishment *in* Palestine of a national home for the Jewish people " (Italics mine). Besides the Declaration proceeds to say that, " Nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Surely the " civil rights " of a majority population is " prejudiced " when it is artificially deprived of its majority status by

an influx of immigrants, even though they are descendants of a people who controlled the land over two thousand years ago. The Arabs declare that

> Historic connexion is not necessarily synonomous with a title of possession, more particularly when it relates to an inhabited country whose population claims, in addition to an historic connexion of their own, the natural right inherent in actual possession (*Arab Awakening*, p. 393).

The Arabs insist, that possession for centuries of Palestine, gives them, at least, as good a title to the territory they inhabit, as the United States has to California and Texas, once the property of Mexico. So contradictory were the agreements and correspondence of Great Britain with the Arabs and the Jews, from the days of Sir Henry McMahon, High Commissioner of Egypt, and Sherif Hussein until Premier Lloyd George, the adept in splitting countries, sent his Foreign Minister (Balfour) to Palestine to issue the " Balfour Declaration ", that a Westerner declared " Palestine is called the ' promised ' land, because it was promised to every one ".

Sincere attempts have been made to untangle the confusion created by Great Britain's contradictory pledges, by endeavoring to bring the Arabs and Jews together to reconcile their differences, but without success. The Royal Commission of Inquiry failed to get them together in 1936, after the riots; and when representatives of both sides were brought to London (1939), the " round table " conference which was planned, had to be abandoned, as the Arabs refused to meet in union with the Jews. After six weeks of sessions, in separate halls, the failure of the conference caused the Government, with the assent of Parliament, to issue a White Paper containing a clearcut definition of the disputed clause in the Balfour Declaration. It reads, in part,

> His Majesty's Government declares unequivocally that it is not their policy that Palestine become a Jewish State. They would indeed regard it as contrary to their obligations to the Arabs under the Mandate as well as to assurances which have been given to the Arab people in the past that the Arab population of Palestine should be made subjects of a Jewish State against their will (17 May, 1939).

This British White Paper limited immigration of Jews into Palestine to 15,000 a year for five successive years (1939-1944), and an additional 25,000 Jewish refugees during that period. Afterwards "no further immigration will be permitted unless the Arabs acquiesce in it." It is interesting to note that the precedent for limiting the immigration quota of Jews was set by Sir Herbert Samuel, the Jewish statesman, while High Commissioner for Palestine (1920-1925), as a concession to the Arabs in order to avoid further riots. This became the official British policy while Winston Churchill was British Colonial Secretary, and was included in his White Paper (1922).

In 1940, the British Government announced its final decision regarding land ownership. Palestine was divided into three zones. Transfer of land to other than Palestine Arabs was prohibited in the first zone, save in exceptional cases; transfer of land to Jews was prohibited in the second zone, save in exceptional cases; while Jews were permitted to purchase all land available in the third zone. The Jews have refused to accept the British White Paper of 1939, and their campaign has centered on its abrogation, denying "its moral and legal validity."

This head-on clash of the ambitions of the Jews and Arabs is intense. The insistence on the part of the Jews for a status in Palestine that war conditions have made virtually impossible; the refusal to compromise; the agitation through mass meetings, dinners, and advertising campaigns; the continual political pressure tactics used to force Great Britain, through Washington, to abrogate the White Paper of 1939, have caused a reaction of which Jewish leaders have recently been made down-heartedly conscious. This reaction was evidenced in the Bermuda Refugee Conference, where special consideration of the Jewish refugee question was refused. The refugee question was dealt with as a whole as it was considered to be more than a Jewish problem, there being a greater number of non-Jews than Jews in a deplorable condition on account of being deported, placed in concentration camps, forced into slave labour, and criminally assaulted, who are desirious of being taken care of. Besides, as was afterwards said on the floor of the House of Commons, there are 120,000,000 victims of Nazi aggression in occupied Europe, who "would for the most part, if they could, escape from the territories in which they are held prisoners". To force Jews into

Palestine, at this time, " would strain to the utmost the good will of the Arabs towards the Allied cause." Foreign Secretary Anthony Eden said, it is impossible to get the number of Jews into Palestine who can legally enter according to the immigration regulation of the British White Paper; " we have 30,000 vacancies in Palestine. We want to get the children there, and, despite the transport difficulties, we would like to make special efforts to do so, but we cannot get them out without the aid of Sophia or Berlin."

This refusal to give special consideration caused more than a thousand delegates at the National Conference for Palestine (Philadelphia, May 1943) to " condemn the Bermuda Conference for its neglect of the real haven of immigration, Palestine . . . Its president, Rabbi Abba Hillel Silver, delivered the principal address, in which " smashing the tradition that requires obsequiousness on the part of Jewish leaders toward official Washington ", says the Jewish Press Service, Dr. Silver, " bitterly denounced the Administration for what he described as ' a new line ', which makes sympathetic reference to the Jewish homeland in Palestine ' tabu ', and restricts itself to Rosh Hashanna (New Year) greetings, which Dr. Silver called ' stale and tasteless ', by now."

The lessening of President Roosevelt's activity in behalf of the Palestine issue is a great disappointment to the Jews, for he had long been their principal means of contact with Premier Churchill on matters concerning the " Homeland ". Tragic though the lot of the Jews is, no move is likely to be made in government circles in any country to transport Jews into Palestine, beyond the number the Arabs are willing to consent to. To do so is considered to be playing into the hands of the Nazis, Enemy No. 1 of the Jews in particular, and thus retard the victory over Germany which all the Jews of the world desire.

Advantage had already been taken of the Arab situation by Herr Goebbels. His propaganda had rallied quite a number of disgruntled Arabs to the Hitler cause, some of them being organized into an Arabian Government in Exile. The Arabs were exhorted to " fight against England and you will be free from the Anglo-Jewish yoke." This hostility towards Jews was extended, with the aid of Nazi propaganda, to the Moslems of India; the Moslems of the Dutch East Indies (invaded by

Japan), who make up 98% of the population; to North Africa, which is almost solidly Moslem; in fact into the whole Moslem world. Only recently (20 April, 1943) the All-India Moslem League, assembled at Delhi, representing 70,000,000 Moslems, condemned the " Zionist propaganda in the United States ", and called on the British Government " to honor its pledges made to the Arabs "; and assured the Arabs that Moslem India stood behind them in " their fight against the domination of International Jewry."

From pro-Jewish sources the same story is told of hostility towards the Jews. Dr. Abram Leon Sacher, Jewish historian, says, in *Sufferance is the Badge,* under a headline that in itself tells the story—"Arab World: Semites Become Anti-Semites ". " The whole Arab world has been taught to believe that the issue in Palestine is not local, but it concerns the honor of race and faith. Hence half a million Jews in a vast sea of Arabs see lengthening, creeping doom in every passing crisis " (p. 300).

H. L. Mencken, writing of his visit to Palestine in 1934, tells of seeing " a number of Jews plowing with rifles strapped to their backs . . . Altogether there was a dread hanging across the border (of the Jordan, where the plowing was being done), that I was glad when we struck into Galilean high country " (*Heathen Days,* p. 275).

There are discerning persons in Jewry who have not left their sympathetic regard for the welfare of their fellow-Jews prevent them from looking at the situation objectively, but they are of the despised minority in the Jewish world. One of them is Rabbi Judah L. Magnes, President of the Hebrew University in Palestine, who bemoans the fact that, " The political estrangement between two Semitic peoples who can and should be friends grows deeper each day " (*N. Y. Times,* June 14, 1942). He has organized the *Ichud* (Unity) to rally Jews for a three point program, which was outlined in the *New York Times* 5 September, 1942) and in *Foreign Affairs* (January 1943). It calls for union between Jews and Arabs within a bi-national state; union of Palestine, Transjordania, Syria and the Lebanon in an economic and political federation; and an Anglo-American union.

While one may reasonably doubt that the consent of the Arabs can be obtained to the proposal of Dr. Magnus to split Palestine into two nations, it is at least a friendly approach, with the

intention of arriving at an amicable, compromised understanding. The issue is pathetic, as every one with a spark of charity in his heart realizes, for, as George Antoninus says,

> Jewish hopes have been raised to such a pitch that the non-fulfillment of the Zionists dream of a Jewish state in Palestine will cause intense disillusionment and bitterness. The manifold proofs of public spirit and of capacity to endure hardships and face dangers in the building up of a national home are there to testify to the devotion with which a large section of the Jewish people cherish the Zionist ideal. And it would be an act of further cruelty to the Jews to disappoint those hopes if there existed some way of satisfying them, that did not involve cruelty to another people. It shows that no room can be made in Palestine for a second nation except by dislodging or exterminating the nation in possession (*Arab Awakening*, pp. 411-12).

Palestine, the conflicting center of a Zionist versus an Arab state, is but one phase of what is all-inclusively called the " Jewish problem ". It has caused non-Jewish Semites to become part of worldwide anti-Semitism, which is anti-Jewish in all but the religious sense of things Judaic. May not the God of Israel be behind it all, warning His once chosen children that secular Zionism is not the path that leads to the peace of soul the Jewish heart yearns?

DAVID GOLDSTEIN, LL.D.

Boston, Mass.

POPE LEO XIII'S MESSAGE TO AMERICA.

ON 18 September, 1895, Pope Leo XIII despatched an apostolic letter to Archbishop Francis Satolli, Apostolic Delegate to the United States. The following is a translation of the Latin original:

"Venerable Brother, Health and Apostolic Blessing. — We know that from time to time there are held in the United States of America assemblies to which both Catholics and those who dissent from the Catholic Church come promiscuously to discuss together religion and morals. In this We recognize the interest in religion which from day to day is increasing among that people. But although these common gatherings have been tolerated hitherto in prudent silence, it would seem more advisable for Catholics to have their meetings by themselves. Nevertheless, in order that the benefit of these assemblies may not be limited to Catholics, they may be conducted in such wise that the opportunity of listening to them will be available to all, including those who are separated from the Catholic Church. While We have judged, Venerable Brother, that in conformity with our apostolic duty we must bring this matter to your notice, it gives Us pleasure at the same time to express our commendation of the Institute of the Paulist Fathers. They have wisely adopted the plan of addressing our dissenting brethren openly, both to explain Catholic teachings and to refute objections brought against them. If each of the bishops would promote in his diocese the practice of these Fathers and the frequent attendance at sermons, it will be most gratifying and acceptable to Us, for we trust that it will result in no little profit toward the salvation of souls. In the meantime, Venerable Brother, beseeching an abundance of divine graces for you, we impart Our apostolic blessing in testimony of Our special affection.

Given at St. Peter's, Rome, 18 September, 1895, in the eighteenth year of Our Pontificate.

LEO PP. XIII."

Very little comment on this apostolic letter appeared in print at the time of its publication, and in the intervening years it has rarely been mentioned by Catholic theological or historical

writers. THE ECCLESIASTICAL REVIEW printed the letter in its original form, without translation and without comment, in the issue of November, 1895;[1] and, as far as I can discover, there has never been any attempt in this periodical to explain the circumstances that occasioned the letter and its significance. Now, however, since those to whom this papal document came as a mild rebuke have all passed away, it can be commented on without wounding any one's feelings. Furthermore, although it is almost a half-century since Leo XIII sent this letter to his Delegate in our land, it still conveys a timely and important message to the Catholics of the United States.

One of the outstanding events of the Columbian Exposition, held at Chicago in 1892-1893, was the "World Parliament of Religions". This gathering embraced representatives, not only of the Christian and the Jewish creeds, but also of the Mohammedan, Confucian, Buddhist, Shinto and Theosophist religions. The general sessions lasted from 11 September to 27 September. Besides these general meetings, there were 48 particular denominational congresses held in connexion with the Parliament. One of these was a Catholic congress, which lasted a week and was attended by thousands of Catholics, both clerical and lay.

Prominent among those who attended the general Parliament were Cardinal Gibbons, Archbishop Feehan of Chicago and Bishop Keane, then Rector of the Catholic University. The first session was opened with the recitation of the Our Father by Cardinal Gibbons. In the biography of the Cardinal it is stated that when participation in the Parliament of Religions was considered at a meeting of the Archbishops in New York in the autumn of 1892, some objections were made, but the Cardinal took a pronounced stand in favor of participation, and in the end the prelates decided to accept the invitation.[2] Bishop Keane was appointed to arrange for the proper and adequate presentation of Catholic doctrine.

As was to be expected, latitudinarianism—the idea that all forms of religion are good — was expressed frequently in the course of the Parliament. One of the objectives of the gathering, according to the previous statement of the committee, was

[1] ECCLESIASTICAL REVIEW, Vol. XIII, p. 395.

[2] Will, A. S., *Life of Cardinal Gibbons*, Vol. I, p. 569.

" to inquire what light each religion may afford to the others ".[3] At the ninth general session, Swami Vivekananda, a Brahman, declared: " To the Hindu the whole world of religions is only a traveling, a coming of different men and women through various conditions and circumstances to the same goal. Every religion is only an evolution out of the material man, a God—and the same God is the inspirer of all of them. Why, then, are there so many contradictions? They are only apparent, says the Hindu. The contradictions come from the same truth adapting itself to the different circumstances of different natures ".[4] A Japanese delegate, N. Kishimoto, asserted: " On the whole, it is better to have different sects and denominations than to have lifeless monotony ".[5] Mr. Theodore F. Seward proposed the formation of a Brotherhood of Christian Unity, to which members of all Christian denominations could belong " on the basis of love to God and man under the leadership of Christ ".[6] In the light of contemporary events we can see the humorous side of an incident that occurred at the general session of the third day of the Parliament. On this occasion a painting representing the sacred mountain of Japan, dedicated to the Shinto gods, hung at the back of the platform. An address on " Good Will and Peace among Men " was delivered by Renchi Shibata, a Japanese Shinto priest. The history of the Parliament relates that when he concluded " a wave of applause broke forth all over the house. Distinguished men and women gathered round Mr. Shibata and shook his hand, and women climbed over tables to pay their compliments to the worthy Oriental. In the whirlwind of enthusiasm everybody in the hall wanted to shake his hand, and he tendered the audience an informal reception for twenty minutes ".[7]

The papers read by Catholics at the general sessions were straightforward and simple expositions of the Church's teachings. However, there was no pronounced attempt to give an explicit and emphatic refutation of the doctrine of latitudinarianism which non-Catholic representatives were so fond of expressing.

[3] *Biblical World*, Vol. II (1893), p. 147.

[4] Neely, F. T., *History of the Parliament of Religions*, p. 444.

[5] Mercer, L. P., *Review of the World's Religious Congresses*, p. 135.

[6] Neely, *op. cit.*, p. 509.

[7] Neely, *op. cit.*, p. 133.

It seems very probable that the Catholics who participated had not anticipated the extreme liberalism that pervaded the Parliament. After the first day Cardinal Gibbons did not appear again at the sessions. The paper assigned to him on " The Needs of Humanity Supplied by the Catholic Religion " was read on the fourth day by Bishop Keane, who expressed the Cardinal's regrets that he could not be present. His biographer tells us that the Cardinal was prevented from appearing personally by a severe illness.[8]

Opinions as to the effects of the Parliament differed. In a long statement sent to Cardinal Rampolla, Papal Secretary of State, Cardinal Gibbons expressed the hope that the results would be favorable.[9] On the other hand, Bishop McQuaid of Rochester was quite forceful in his denunciation of the Catholic participation in the Parliament.[10] Non-Catholics, for the most part, were enthusiastic over the outcome of the congress. In the *History of American Christianity*, written shortly after the Parliament, L. W. Bacon asserted that as a result of this gathering " the idea that has so long prevailed with multitudes of minds that the only Christian union to be hoped for in America must be a union to the exclusion of the Roman Catholic Church and in antagonism to it ought to be reckoned an idea obsolete and antiquated ".[11] Bishop Ames of the African Methodist Church declared: " Nothing that has occurred since Martin Luther appeared before the Diet of Worms and laid the foundations of religious liberty and set the forces of Protestantism in motion can compare in any degree with what the Parliament of Religions has accomplished ".[12] The contrary view was expressed by Rabbi Hirsch of Chicago: " We met and had a good time, and that is all there is of it. The churches are no nearer together than they were, and no faith, so far as I know, has been in the least modified ".[13]

With characteristic prudence and moderation the Holy See waited two years before passing judgment on the participation

[8] Will, A. S., *Life of Cardinal Gibbons*, Vol. I, p. 571.

[9] Will, *op. cit.*, p. 573.

[10] Zwierlein, F., *Life and Letters of Bishop McQuaid*, Vol. III, p. 235.

[11] Bacon, L. W., *History of American Christianity*, p. 419.

[12] *Biblical World*, Vol. VII (1896), p. 59.

[13] *Ibid.*

by Catholics in the Parliament of Religions. Then the decision came in the letter given above. Though couched in the form of a suggestion and pervaded with benignity and kindness, the message of Leo XIII unquestionably manifested disapproval of the part which Catholics had taken in the Chicago Parliament of Religions and forbade future activities of a similar nature.

Of course, the theme underlying this papal warning is the basic Catholic truth that Catholicism is the only true religion, intended by God for all mankind. Catholics may not regard the existence or the propagation of any non-Catholic religion as something which in itself is good and praiseworthy; they may not directly encourage or promote the religious activities of any non-Catholic group. Discussions and conferences on religious topics with persons of other religious conviction are not *in se* wrong; nevertheless, they are frequently accompanied by the danger that Catholics will compromise the principle that their religion alone is true, or at least give the appearance of such compromise. They may also endanger the faith of those Catholic participants who are not sufficiently instructed in theological matters to answer objections that may be brought against the Church's teachings. The ruling of Pope Leo XIII was substantially identical with the prescription of the Code: "Let Catholics take care not to have debates or conferences, particularly of a public nature, with non-Catholics, without the permission of the Holy See or, if the case is urgent, of the local Ordinary".[14]

It is interesting to note that the clergyman who made the most pronounced protest against the participation of Christians in the Parliament of Religions, basing it on the essentially Catholic principle of the exclusiveness of truth, was not a Catholic, but an Anglican - Archbishop Benson of Canterbury. In declining the invitation to be present, he wrote: "The difficulties which I myself feel are not distance and convenience, but rest on the fact that the Christian religion is the *one* religion. I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members and the parity of their position and claims".[15]

[14] Canon 1325, § 3.

[15] Jones, J. L., *A Chorus of Faith*, p. 320.

It is true, recent Popes, particularly our present Sovereign Pontiff, have invited the co-operation of non-Catholics with Catholics in restoring peace among the nations, in eradicating social and economic evils, in combatting the forces of materialism and godlessness, in upholding the principles of morality. Thus, in his Christmas message of 1942, Pope Pius XII summoned to the crusade for the purification and rebirth of society " all those who are united with us, at least by the bond of faith in God ".[16] However, in such collaboration on the basis of natural religious truths and the precepts of the natural law, perceptible by human reason, there is no weakening of the principle that the Catholic Church alone is the authorized and infallible depositary of the supernatural religion that Almighty God has revealed for all mankind.

Catholics of present-day America can profitably find in the apostolic letter of Leo XIII a reminder of the care they must exercise lest their faith suffer from the spirit of religious indifferentism that is so prevalent in our land to-day. Two sources of danger should be particularly noted. The first is the attitude toward diversity of religious beliefs engendered by conditions existing in our armed forces. The intimate association of our Catholic soldiers and sailors with those of other denominations, the common use of the same chapels, the identity of insignia for all Christian chaplains, the " general services " which army regulations prescribe under certain circumstances; above all, the governmental attitude, so consistently practiced in all matters pertaining to religion, that all forms of religious belief are equally good—all these circumstances unquestionably tend to foster the idea that religious differences are of little or no importance. These factors are, to a great extent, unavoidable in a country like ours, which grants equal rights to all religions. Furthermore, our Catholic chaplains, as a body, are priests of outstanding merit, both intellectually and spiritually, and are doing wonders in protecting the faith and morals of our soldiers and sailors. Yet, the fact remains that the mobilization of millions of Americans of all creeds has occasioned a strengthening of the principles of latitudinarianism. Evidences of this appear frequently in the press. Thus, the magazine section of the *New York Times* for 22 August, 1943, contains an article entitled

[16] *New York Times*, Dec. 25, 1942, p. 8.

"At the Front the Church is Universal". The writer, H. I. Brock, states that "chaplains of divers faith [whom he had interviewed] said that in their work together in the army they forgot to think of each other as Jews, Catholics or Protestants". The *Washington Post* for the same day reports a statement of a Protestant chaplain, Dr. William B. Pugh, making a tour of our foreign military camps, to the effect that "we will hardly know this world when the war is over. Barriers of creed are falling everywhere". And a columnist (with a "Catholic name") in the *Boston Globe* for 15 May, commenting on the sixth annual banquet of Christians and Jews in that city (which had as its special guests three soldiers back from the front, a Protestant, a Catholic and a Jew), remarks: "In the end it makes little difference here below which gateway a man uses to enter heaven. The important thing is to stay on the highway".

The second source of danger is the emphasis that is nowadays laid on one of the "four freedoms"—freedom of religious worship. Indeed, this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, the expression "freedom of religious worship" is ordinarily understood by our non-Catholic fellow-citizens, when they advocate the "four freedoms", in the sense that every one has a natural, God-given right to accept and to practice whatever form of religion appeals to him individually. No Catholic can in conscience defend such an idea of freedom of religious worship. For, according to Catholic principles, the only religion that has a genuine right to exist is the religion that God revealed and made obligatory on all men; hence, man has a natural and God-given freedom to embrace only the one true religion. One who sincerely believes himself bound to practice some form of non-Catholic religion is in conscience obliged to do so; but this subjective obligation, based on an erroneous conscience, does not give him a genuine right. A real right is something objective, based on truth. Accordingly, a Catholic may not defend freedom of religious worship to the extent of denying that a Catholic government has the right, absolutely speaking, to restrict the activities of non-Catholic denominations, in order to protect the Catholic citizens from spiritual harm.

American Catholics may indeed uphold the feasibility of complete freedom of religious worship *as far as the United States*

is concerned. For, all things considered, the most practical policy for our land is equality for all denominations; and Catholics would strenuously oppose any violation of this feature of the Bill of Rights, no matter what religious denomination might be the victim. Hence, we may surely advocate the right of every one to worship as his conscience dictates, if we refer to *a right given by our civil laws.* But to say that every one should have the right *by the laws of the country* to accept whatever religion he chooses is very different from saying that every one has an inherent, *God-given* right to select whatever form of worship he wishes.

Personal tolerance and Christian charity should be extended by Catholics toward those of other religious beliefs. They are the sheep who are not of Christ's fold, yet they are very dear to His Heart. But those fundamental Catholic principles—the exclusiveness of the Church's claim to be the one true Church, the sinfulness of putting Catholicism on a parity with other religions, the solemn duty of Catholics to preserve their faith from harm—may never be compromised, however kindly we may feel toward those who are not of our faith.

It would be well for the clergy to bear in mind the positive suggestions of Pope Leo XIII regarding assemblies of Catholics for the discussion of religious topics, to which non-Catholics may be invited. Nowadays, when the sects are losing their hold on great masses of our fellow-citizens, and many sincere persons are seeking a religion that will satisfy both intellect and heart, a plan such as that advocated by the great Pontiff could not fail to contribute substantially toward the fulfilment of our Saviour's desire, that there may be one fold and one shepherd.

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NERVOUS MENTAL DISEASES. — II.

Obsessive-Compulsive State.

THIS state is described by Muncken as consisting of "ideas their bearer recognizes as logically abnormal, odd, absurd, unreasonable, or at least lacking in solid foundation, but which, nevertheless, because of the agonizing emotions accompanying them dominate consciousness, are forever foisting themselves upon the mind in spite of all opposition, and seek to drown out the voice of reason and to force recognition." Muncie gives a shorter but very similar definition. He says that it consists of "insistent ideas, thoughts, words or actions which may not be voluntarily controlled and demand reiteration in order to ease the feeling of tension."

The best known example of this type of disturbance is religious scruples. This, while the most common, is not the only manifestation of this type of neurosis. There are many other minor compulsive states which interfere but little with the daily life of the individual so affected, e. g., the man who cannot go to sleep unless he has arranged his clothes in a certain way according to a fixed formula. He may arise several times before he can be perfectly satisfied that each item is corrct. Other more persistent compulsions may seriously interfere with the patient's daily routine and happiness and, in some instances, expose him to the ridicule of unsympathetic individuals who do not understand the fact that he is suffering from a form of disease. The most common type of compulsion which becomes publicly known is that in which, through fear of dirt or infection the patient washes his hands with great frequency or may even feel the necessity for frequent changes of clothing. Similar compulsions may be experienced in regard to restitution of property, in regard to sex and in regard to religious practices and devotion. The most common compulsion in regard to religion is, of course, the so-called "scrupulous state." It would seem that we would be better oriented in regard to scruples if it were no longer separated from the psychoneuroses for particular discussion. It should be discussed and thought of as merely one form of a

compulsion neurosis. By doing this we get a better understanding of its etiology and the patient gets a better understanding of its neurotic origin.

Although the exact etiology of compulsive states is not known there are certain personality traits which predispose to their development. Among these may be mentioned extreme conscientiousness, overexactness, overcleanliness, dislike for handling other peoples' money, self-pity, and indecisiveness. An interesting sidelight on the underlying struggle which takes place, is the presence of a severe subjective sense of fatigue.

The event which precipitates a compulsive state is seldom recognized by the patient. Many circumstances, however, which aggravate such states could be avoided if the condition were better understood by confessors. One instance may help to make this a little clearer. A woman who had been suffering from a mild compulsive state with regard to the sinfulness of some of her actions remembered one day, that several years before she had permitted her husband to practice coitus interruptus. For several years prior to her scrupulousness, however, she had had no relations with her husband, partly because of advancing years and partly because of an argument which they had over some family matter. Her scrupulousness naturally made her doubly aware of her sin in regard to coitus interruptus several years before. As soon as practical she hurried to confession and told her story to the point only of mentioning coitus interruptus, whereupon the confessor angrily denounced her sinfulness and ordered her to go home and practice intercourse properly and at once. The surprised husband received a call at work to come home immediately and was told for what purpose and because the priest had ordered it. The husband and wife have had no further relations for several years, but the woman is confirmed in her compulsive state.

Hysteria.

Hysteria is a condition which, while difficult to define in a few words, is usually easy to recognize. It is difficult to define because while it may resemble the pattern of many diseases it does not ring true for any. The results of the hysteria usually resemble loosely some neurologic disorder but, as manifested in the patient, they do not follow any true anatomical distribution

of nerves. The anaesthesia of which the patient complains does not follow the distribution of the sensory nerves. Hysteria may also be manifested by uncontrolled or excessive reactions as, for example, the well known hysterical crying and laughing spells.

The etiology of hysteria is, simply, that the individual so affected wants something. This fact remains whether the hysteria is that of the soldier who becomes paralyzed through fear or the bride who faints because she did not get her own way. This does not mean that in each instance the individual so affected reasons out each step and then decides to perform his hysterical action. It means only that this is the way that this type of individual seeks to get what he wants.

Recognition of hysterical individuals is usually easy, but here again care should be taken in differential diagnosis or a grave injustice may be done. The hysteric usually presents himself, or more frequently calls you to him, well dressed and self-complacent. He usually tells with great delight his physical ailments, he relates with great detail his narrow escapes. He usually has just escaped death in one form or another. Diseases always affect him more severely than they do others. This information is frequently given in low tones which almost necessitate contact between the two parties. The slightest criticism is apt to bring quick resentment. Changes of mood are frequent and truth is of minor consequence. Hysterics caught in a lie will scarcely pause for a breath but go on and tell a bigger and better one. They seem not to be influenced by shame, but seek merely how best they may get what they want.

If no better way is found to achieve their aim they will get sick or have a convulsion or an hysterical faint. If they do have a convulsion they take care not to hurt themselves in falling as an epileptic is apt to do. They will never have such an attack without an audience. Hysterical fainting is quite common. This also follows a typical pattern. It is hard for those near and dear to the patient to recognize the nature of the attacks. When they do, the patient changes to another method. When seen in a faint the patient has usually fallen into the most comfortable chair or couch in the room, is lying, stretched out, with clothes neatly arranged, eyes closed, and hands crossed on chest. The breathing, color, pulse, blood pressure and skin are all normal. He can be quickly roused by a sufficiently painful stimulus such

as pressing over the supraorbital nerve or sometimes by merely mentioning the use of a painful treatment. Frequently the hysterical nature of the condition may be demonstrated by disarranging the clothing of the patient and then insisting that everyone leave the room. Upon returning after some minutes, they will usually find the clothing neatly rearranged. The conversation of the hysteric usually deals with himself as the topic. There is frequently a tendency to expound on his sex life. Although extremely egotistical, the hysteric is usually highly gifted and intellectually stands high. Because it is much harder to fool the older, more experienced men, there is a tendency for the hysteric to seek out the younger priests and doctors in whom they are more likely to arouse sympathy.

Hypochondriasis.

In this condition the chief difficulty is a morbid concern over the health. By many it is considered merely as one form of an anxiety state. It presents such a clear-cut picture, however, that it is usually considered separately. This state of mind differs from a psychosomatic neurosis in the fact that, in the case of the latter, there is actually a disturbance of function due to the emotional upset which brings it on, whereas in hypochondriasis the patient is merely conscious of the normally functioning organs. Such patients may be aware of the beating of their hearts or the movements of their intestines when there is no demonstrable disturbance of function. The symptoms most frequently arise in organs in which the localization of trouble is difficult. For example a frequent complaint is headache. The menstrual function is also a frequent source of trouble.

The origin of this particular mental state is sometimes difficult to determine. Parental concern over the health of their children may perhaps give rise to some cases. Unwise investigation into medical literature accounts for some others. Medical students during their period of training frequently suffer from each disease that they study. In many cases unwise remarks or improperly understood statements of physicians give rise to the condition. A thoroughly made and carefully explained physical examination has never in my experience given rise to either hypochondriasis or any anxiety state. On the other hand a thorough physical and mental investigation with re-assurance in re-

gard to the normal state of the organs frequently results in a cure even in severe cases. Hypochondriasis is a means sometimes employed by parents to keep their children near them. It may also be a source of secret and perhaps little understood pleasure in certain masochistically inclined individuals, who because of the obscureness of their symptoms require repeated and painful examinations. It also secures for them for the time being at least, the undivided attention of another individual.

The prognosis for cure in these cases is very poor. Unless the condition produces great economic strain or family discontent it need not be a cause for great concern and usually does not progress.

Psychopathic Personality.

This group includes those persons whom we usually look on as weaklings. They have proved a disappointment to their family and friends. They are liars, unreliable, easily swayed and selfish. They evade responsibility and display marked instability of character, yet are impatient with others and irritable when their demands are not quickly satisfied. They have great difficulty in arriving at decisions and yet are egocentric to the point of demanding that the family abide by their conclusions. The dominant characteristic of the state is weakness of will. They are easily led by others, many of them are drug addicts or alcoholics, many females so affected end in houses of prostitution. These individuals are incapable of sustained, exacting effort or responsibility and, for this reason, frequently change their jobs. For the same reason they are entirely unsuitable for military service.

This weakness of will and susceptibility to temptation frequently causes them to become petty criminals, usually as the agents of others. They seldom achieve success in any field, even crime, because they are characteristically deflected from their goals by rebuffs and disappointments and are incapable of sustained effort.

When fortunately such an individual is so situated that he is under the close personal supervision of one whom he likes or admires, his baser characteristics may not develop. He may then accomplish some very definite good. By working under close supervision his greatest difficulty is avoided, namely his inability

to make decisions. His decisions being made for him and his work planned and suited to his capacity, he escapes the stress and strain which would otherwise cause his downfall.

It must be realized, of course, that these individuals are not necessarily without education. They have frequently had all the advantages offered in their communities. Their difficulty is not ignorance, but weakness of will.

The Psychoses.

The psychoses are the result of reactions which involve the whole personality. Whether mild or severe the whole intelligence of the individual is affected. As pointed out above, there is no such thing as a monomania. Like an iceberg only a small peak is visible but under the surface the major portion remains, invisible but dangerous. There are two outstanding characteristics by which the severity of a psychose may be judged; first, the degree of insight which the patient has into his condition, and, second, the degree to which he is able to control his actions. Neither of these is affected to any degree in the psychoneuroses even those of a severe grade.

The manic-depressive group and schizophrenia (dementia praecox) account for almost 90% of these major reactions. Schizophrenia is by far the most common form of psychosis.

The term " manic-depressive psychosis " is applied to a condition characterized by attacks of pathological exaltation and depression. Between these periods of excitement and melancholia the patient may appear perfectly normal. Either the manic or depressed phase of the condition may predominate. Normal individuals are subject to changes of mood but these swings of temperament are usually based on definite environmental changes and are of relatively short duration. The oscillations of mood remain within what are easily recognized as normal limits. In the manic-depressive state, however, the mood changes do not last for hours or days, but for weeks or months and perhaps longer. In this state, also, there are, in addition to the exaltation, increased psychomotor activity, flight of ideas, and great distractibility, with depression, loss of emotional tone, difficulty in thinking, and decreased psychomotor activity. This type of condition, frequently called involutional melancholia, is often seen in association with both the male and female climacteric.

Schizophrenia, formerly called dementia praecox, is chiefly characterized by a " splitting " of personality. This splitting is evidenced by the fact that the patient more or less disregards the world around him and lives in a dream world; " he is in the world but not of it." For long periods of time he may live in this shut-in world little of which is in consciousness. He has a total disregard of the everyday world even to the extent of neglecting his bowels and bladder. Early in his condition the schizophrenic has two outstanding characteristics. The first is loss of emotional harmony between his mood and his method of expressing it in words. Without the slightest show of emotion he may make statements which to the normal person would be a cause for great joy or sorrow. He is subject to silly laughter or grimaces for which he can give no adequate explanation. The second characteristic of the schizophrenic is failure of affect or blunting of the emotions. He is not affected by events which would cause in others great elation or depression, but reacts to them with apathy.

In the paranoid state the patient suffers from delusions of persecution which are so well systematized that careful investigation may be necessary to discover their delusional character. This condition is quite rare but paranoid symptoms frequently occur in other psychotic states.

For the inexperienced the recognition of these states is not easy. In many the only obvious sign is an ill defined impression of queerness. When the condition is pointed out it is still hard for many to believe that one whom they have long known and loved could really be psychotic. Institutional care is usually required for these psychotic patients, particularly during periods of depression, because of the very great danger of suicide.

Moral Responsibility of Psychoneurotics.

Much has been written concerning the history of criminal responsibility. For many centuries the intention of the wrongdoer was ignored. He was considered innocent or guilty on the basis of his act alone without regard for his intention or premeditation. It is only in comparatively recent times that the law has taken cognizance of these facts which the moralists of the Church have recognized from the very earliest days. The statement that to constitute a grievous sin there must be " a serious

matter, sufficient reflection, and full consent of the will" is familiar to every school child, and yet until very recent years all except the first was ignored by the law. Thinking men have at all times recognized the necessity of accounting for their actions to some supernatural power. As Cammach so clearly states, "all recognize that in the normal man there is some factor which makes him answerable for his actions to a higher authority, for approval or blame. Responsibility, therefore, presupposes the liberty of the agent and implies the consciousness of his obligation to account for his actions." It is " accountability for conduct, in the case of an agent possessing knowledge of the moral law, with power to govern conduct in harmony with such law."

In accordance with the above statements I think that the general principle may be drawn that the more severe the mental aberration the less the responsibility and in very severe cases responsibility is almost completely destroyed. This is certainly true of the psychoses. A psychotic individual has no moral responsibility.

The question is frequently raised as to whether the psychotic individual has responsibility in spheres outside of the immediate subject of his psychosis. The law sometimes considers that this is true but from the medical standpoint such a division of the psyche is absolutely discarded. With regard to this point Sunger and Krohn (*Insanity and Law*, 1924, p. 74) state: " The tendency to adopt a cause and thus to develop false conclusions with activities appropriate to these conclusions has led to a concept of an insanity limited to some one topic, a complex of ideas; and, formerly, much stress was laid on the possibility of a ' partial insanity ' or ' monomania '. Today all alienists are in accord in negativating such a possibility. Even though the excitements and incorrect conclusions seem to center around some one subject, the reasoning and judgments on topics apparently unrelated to this complex being seemingly correct or ' normal ', yet such isolation of a group of ideas is psychologically inconceivable. All activities are so intimately interrelated, often by associations that result from purely personal and individual experience, that it is impossible to conceive a disconnection between any sets of ideas. The mind is not a thing, divisible into separate compartments or units. It functions as a whole, even though some sets of ideas are more active at one moment than are others."

In the case of the feebleminded the responsibility is certainly not greater than would be imputed to a child whose chronological age was the equivalent of the individual's mental age. In the case of the idiot and imbecile this would place his mental age at or below what is usually considered the age for the use of reason. These persons, therefore, would have very greatly diminished responsibility. In the case of the moron the responsibility, while greater, is still only that of a child of twelve. In this group the knowledge of the moral law is markedly deficient.

The effect of heredity on moral responsibility has been given greater weight in the past than was warranted by the facts. This question is far from settled. Most of the studies made on heredity to date have been interesting but unconvincing. Much importance has been attached to the records of the Jukes, the Nams and the Kallikaks. The conclusions drawn from such studies have been unconvincing to most modern students and their value discounted. The study of heredity in flowers and animals is more convincing because most factors can be controlled, but the application of these same principles to humans is extremely difficult because of a large number of uncontrollable and little understood factors. There is very serious question as to whether temperament is inheritable. There is, I think, no question but that certain constitutional patterns or predispositions can be transmitted. How important a part environment plays is also a subject of great controversy. In regard to mental defect Cammack came to the conclusion that " it seems fair to says that the modern representative opinion would agree that perhaps about 30% of mental defect is due to heredity, 15% due to environmental causes and 55% due to a combination of both heredity and environment in varying degrees." Heredity probably plays an important part in the development of the constitutionally inferior individual. Very little is really known concerning the hereditary transmission of mental diseases. For this reason great care should be exercised in giving advice to people about this subject. Many conditions once thought to be hereditary are no longer so considered.

The psychoneurotics present the most difficult problems in regard to responsibility for their actions. This question seldom arises in regard to the psychosomatic disorders, hypochondriasis, and anxiety states, because here the difficulties are in the field of

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physical complaints and there is very little, if any, disturbance of their logical processes. Their complaints, while of a functional nature, and perhaps arising because of some psychic upset of relative unimportance, are definitely real to them and, once initiated are not subject to their control and cannot be dismissed by an act of the will.

The obsessive-compulsive states give rise to the greatest problems in this field. In these people " a false sense of responsibility, resulting in a morbid feeling of guilt, directly causes the disorder. Objectively, a consent to anything that would be sinful in the normal-minded person is not present in compulsion patients, on the contrary, they take a stand absolutely opposed to any such consent. Full knowledge is, indeed, present in these patients, They can see not only the consequences, but even the consequences of the consequences of their actions . . . And yet the will is not free . . . Muncker gives it as his conviction that the ' compulsion phenomena in their immediate genesis are altogether unfree because they are called forth by insurgence of motions, notably the anxiety affect; the emotion of anxiety, however, is a reflectory phenomenon and is in nowise dependent upon the will' (*Der pschychische Zwang*, 1922, p. 237)." In these cases responsibility is practically eliminated, certainly in regard to any sins of thought. Impressing this fact on the patient is a distinctly beneficial factor in therapy.

In the case of nervous exhaustion there is undoubtedly a greatly diminished responsibility especially during the acute stages of the disease. These individuals are good candidates for the development of religious mental disease and should consequently be handled with great care and reassured in regard to their decreased responsibility. On the other hand, although hysterics also have greatly decreased responsibility, it is probably best to withhold this information from them. Such knowledge might encourage them to go further with their devious machinations.

Constitutionally inferior persons (psychopathic personalities) must be judged, more or less, as individuals in regard to their moral responsibility. Their development mentally and morally is greatly below par. As a rule they are comparable mentally and morally to children and should be so judged. Their responsibility depends on the state of their development.

In psychoneurotics the administration of the sacraments presents no particular problem. They have insight into their condition and control of their actions. In the psychotic patient who lacks these faculties the question of the valid administration of the sacraments will often arise. No general rules can be laid down. Each case must be decided individually. The ability of the psychotic person to receive the sacraments " rite, attente, et devote " is best decided after consultation with the physician who is on the case.

Treatment.

Psychotherapy is not a subject which lends itself to exact description. Each patient presents a problem which must be solved on its own merits. Each prescription will be different. There are no hard and fast rules. It is worthwhile, however, to give a few general rules which will apply in most cases.

Do not hurry. Much time is usually required before even a diagnosis can be made. The patient should be allowed to tell his story with as little interruption as possible. He should be helped over some difficult places with simple questions and occasional encouragement. If he has a tendency to digress it may sometimes be necessary to get him back to the main story, but even his digressions may be important. During this time in which the patient is telling his story the process of psychological analysis takes place and the patient is classified as to type.

The very fact of telling his story is an important therapeutic measure, the so-called " mental catharsis." Most of these patients have been storing up their troubles through lack of a suitable confidant. As a consequence, their troubles have undergone a process of magnification. When they " get their difficulties off their chest " these problems frequently assume their proper relationship to reality.

This part of the treatment cannot be hurried. The patient must tell his story in his own way. Psychotherapy is not for those who must hurry.

Be disinterested. The patient derives his greatest benefit from a complete mental housecleaning. To be most helpful this must be thorough. No matter what the patient says, the attitude of the listener should be non-commital. This is not the time for praise or blame. This may be discussed when we give advice to

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the patient after we have completed our study. He has come to us for advice and not judgment. The wrong attitude on the part of the examiner may drive him deeper into his neurotic state. Such " disinterestedness " is an important part of the armamentarium of the psychotherapeutist. The fact that such patients come for advice usually means that they have already overcome in themselves a definite prejudice.

Above all, do not let the patient make you angry. No one can be more stubborn, illogical or more importunate than the neurotic patient. We must remember, however, that these are merely symptoms of his disease and that we, as normal individuals, must not be irritated by them. Those who engage in psychotherapy have many trials of patience in store for them. Remember these people are just as sick as if they had pneumonia.

Explain the trouble to the patient. Very frequently the explanation to the patient of the functional nature of his complaints constitutes almost a cure. The recognition of this connection is also an important therapeutic measure. Do not argue with the patient or attempt to browbeat him. Above all do not tell him his symptoms are imaginary. They are not, they are real. Many doctors make the mistake of telling the patient there is nothing wrong and then giving him some medicine. If you come across this difficulty explain that the medicine was given as a tonic.

Reassurance. Reassure the patient in regard to the benignity of his troubles and the probability of an ultimate cure if he will cooperate with your instructions. In regard to patients with religious mental disease it is particularly important to reassure them repeatedly in regard to their lessened moral responsibility. Instead of saying " forget your troubles " say " tell me about them ".

A complete and thorough physical and neurological examination should be done on every patient.

Drugs. The use of drugs has little place in the treatment of the functional nervous diseases. Vitamin B compounds are frequently used as general tonics and occasionally sedatives are prescribed. The use of sedatives is frequently helpful but they should always be prescribed by the physician.

Suggestion. All forms of treatment contain some element of suggestion. When a physician gives a patient a prescription

with the assurance, " This will fix you up!" he is practicing suggestion just as much as was Coue with his suggestion " Every day in every way I am getting better and better." The most disputed form of suggestion is hypnotism. The vogue of this type of treatment is much less now than it once was, but it still forms one of the procedures of the psychotherapist. Stroking, which is frequently used in the induction of the hypnotic state, is quite familiar to us as a therapeutic agent. Most men have experienced the relaxation that comes from the stroking hands of the barber. Stroking is a common measure in the treatment of headache. In giving reassurance it is a common practice to stroke the patient's hand. Stroking is one of the most soothing movements in massage. Stroking, while not essential to the induction of the hypnotic state, is frequently employed.

For the sake of those not familiar with hypnosis a brief description of the technic of its induction might be interesting. There is nothing mysterious or occult about the process. Anyone can hypnotize and almost everyone can be hypnotized, if he is willing. In older days, when this method of treatment was more in vogue, estimates of those susceptible varied from 50% to 80%. All methods for producing hypnosis call for fixation of the attention on some bright object. The simplest method is to hold a bright light close to the patient and slightly above the level of the eyes. He is then instructed to stare at the light, to concentrate his attention on it and to heed only the sound of the physician's voice. The physician then speaks in a low monotonous voice suggesting that he is going to sleep; gentle stroking motions on the temples are sometimes used to help relaxation. In suitable patients hypnosis can be produced in three to four minutes, if it is not, the attempt will probably prove unsuccessful. This method should not be employed except by one experienced in its use, and in the presence of a witness. The mental state produced by hypnotism is very similar to hysteria and while under its influence the patient is very suggestible. It is because of this increased suggestibility that the method is successful as a therapeutic measure. It is suggested to the patient that his symptoms are getting better or that he is no longer paralyzed. It is naturally of value only in functional states. Its greatest use is in the differentiation between hysterical manifestations and organic disease.

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Teach the patient how to play. Most people do not know how to make the most of their leisure time. They carry their troubles with them all the day long. For such people a hobby may prove to be a salvation. Anything in which they are sufficiently interested can frequently be converted into an inexpensive distraction which serves very effectively as a safety valve for their pentup emotions. For many, gradually increasing physical exercises may produce sufficient muscular exhaustion to bring on restful sleep. Vacations away from home should not be advised indiscriminately. It is best to await a complete understanding of the case, because in many instances such a suggestion may be definitely detrimental.

Written schedules. The use of written schedules is sometimes extremely useful in treatment. Too many times our instructions are so general that we do not realize ourselves how nonspecific they are until we start to write them down. The instructions in most cases should be quite specific even to the time of rising and retiring. The time of meals and the type of food should be given, the time for rest and the time and even the character of recreation. To the overconscientious, worrisome or scrupulous patients, written instructions in regard to conduct and written assurances in regard to their lessened degree of responsibility sometimes prove very useful. Shulte, who has had considerable experience with this sort of nervous mental disturbance, is strongly in favor of this type of therapy. He recommends making notes of the conferences with the patient which are to be signed by the confessor or physician to add to the patient's assurance. Shulte's notes to a scrupulous patient are masterpieces of generalization. I should like to quote a few sentences from the instructions which he gave to a scrupulous woman:

"You may under and in all circumstances and in every case walk, stand, sit, lie down, rest, sleep, bathe, and so forth, whenever, wherever, as often as, in whatever manner, as long as, and for whatever reason you wish.

"You may follow the advice of the doctor in all things.

"You are now and always will remain in the state of grace.

"Your nightly examination of conscience must not exceed 3 minutes, even if you should not have finished in that time.

"You may go to Holy Communion every day and still postpone your confession as long as you wish.

"You need never retract anything, or give anything or return anything, nor need you make restitution, nor correct any false statements, nor keep any vows, nor attend a second Mass on Sundays or holy days of obligation."

SUMMARY.

An attempt has been made to present a few essential facts in regard to nervous mental diseases. It is hoped that this discussion will stimulate interest in this subject on the part of the clergy.

The moral responsibility of psychoneurotics is diminished in almost a direct ratio to the severity of their symptoms. The psychotic patient has no moral responsibility.

There is a definite and valuable place for the priest in the handling of the psychoneuroses.

JOHN B. CAVANAGH.

Washington, D. C.

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PENNIES COLLECTIONS AND OTHER FREE-WILL OFFERINGS IN THE CODE OF CANON LAW. — II.

Various Kinds of Donations.

IT was already a well established ecclesiastical law in the sixth century, and a strictly defined general rule that whatsoever is given to the church must be considered ecclesiastical property.[1] This canonical principle had been reiterated by Pope Honorius III that " whatsoever is offered to the church in whatever manner, during or outside of Mass, in church or outside of it, whether money or other things, belongs to the church ".[2]

Bearing in mind this principle, it is evident that whatever is offered by the people for the divine cult, for the upkeep of the church and her clergy accrues to the endowment of the respective church or, technically, to the *massa vel fabrica ecclesiae*,[3] which in our American ecclesiastical law is simply called church property.[4] This is true in regard to various kinds of donations no matter in what form and how small they may be. As soon as they are given by a donor with the intention of making an offering to God, to a church, or for the benefit of a certain church, they become church property. For this reason, pennies and other small coin offerings deposited in a votive stand, or a poor-box, or any other alms-box whether in church or outside a church, but for the benefit of a church, share the canonical standing of church property. Not only pennies and other coin offerings, but also all other things which are given by the faithful for church purposes according to the prevailing custom of that locality, for instance, olive-oil for the sanctuary lamp, wax for candles or wax candles,[5] linen for the altars, and various articles

[1] C. 11, C. XIII, q. 2. (Ex Conc. Agatensi, a. 506).

[2] C. 29, X, *de verborum significatione*, V, 40.

[3] Cf. can. 1481.

[4] According to Canons 1497 and 1518-1528 all church property goes under the name of *bona ecclesiastica* as herein discussed.

[5] Even today, there exist such pious customs in many European localities, especially in shrines, where people consider it a great privilege to offer olive-oil for the sanctuary lamp, candles, or wax for candles.

for the use of the church,[6] by the very act of giving them to the church, assume the canonical status of church property according to the above mentioned citations in the old Corpus Juris. This general principle also holds good for all the donations made by the people in the form of lumber and various building material for the erection of a church, school and convent. These things are given for the benefit of the church, and are *res pretio aestimabiles,* equivalent to money.[7] The same principle also must be applied to various articles given by the people with the pious intention of raising funds for the benefit of a church or for charitable purposes, v. g., poultry, various kitchen utensils, crockery, stitched and crocheted or various articles given by the ladies of the parish for a bazaar, etc. The reason is that all things by the very act of being donated to the church or for the benefit of the church cease to be private property and become church property. To act contrariwise would be an act of defrauding the donor's pious intention. Neither the pastor nor a committee may divert for a different purpose offerings and donations without the donor's consent, because whatever he gave from a pious motive and a generous heart, his intention was to give it directly or indirectly to the divine cult and for the benefit of the church. The Fathers of the Third Plenary Council of Baltimore also stressed this point of view by declaring: " Whatsoever therefore is offered to God and dedicated to his cult . . . cannot be removed from the service of God without a crime of sacrilege ".[8]

For Church Purposes.

This phrase, so familiar to our Catholic people in the United States, who are frequently reminded to be generous when a special collection is to be taken up in church, deserves special attention. It is peculiar, well coined, and wisely welded into the frame of our American church law. It is peculiar, because people living in European countries, where canonical benefices

[6] Such a pious custom is cherished in many American parishes where the Altar Society takes care of all the expenses during the year in behalf of the altars and sanctuary. Such a laudable practice, no doubt, adds abundantly to the divine cult.

[7] This is especially true in instances when the parishioners at a parish meeting agree to donate building funds in the form of cash or an equivalent in building material.

[8] *Conc. Baltimoren. III; n.* 264.

exist, have an entirely different idea about church property. Their conception of church property centers around their parish church with its contents, and the land which belongs to the church as its benefice. Such words like a bazaar or picnic or social entertainments and the proceeds thereof for the benefit of church and school or for some charitable purposes are Greek to them. Once a year, the Peter's Pence collection is announced in church,[9] and occasionally, perhaps when a missionary comes around, the pastor will make a short announcement from the pulpit that the altar boys with the sacristan will take up a collection after the services at the church doors for the benefit of the missionary. It is customary to take up a collection during Mass, usually by the sacristan which, according to an old tradition, goes into the church treasury as a fund for the upkeep of the sanctuary and the sacristy. As a rule, however, even this collection is not popular and copper coins usually make up the collection. In Rome itself, it is not customary to take up an Offertory collection during Mass.[10] As a rule, Europeans are not familiar with our system of giving offerings for church purposes.

The phrase " for church purposes ", however, is well coined and wisely fitted into American church law. It comprises not only the church proper with its contents, but the entire parish plant. " For church purposes " has a wider scope and an entirely different meaning in our American ecclesiastical law from the European way of thinking. American parishioners usually make their offerings by simply saying, " This is an offering for the church ". They know that their pennies and dollars will go to the treasury of their parish church and will be properly used for the upkeep of the church according to the canons which deal with the administration of church property.[11]

In this general phrase " for church purposes " are included all collections taken up during Mass and other services for diocesan and charitable purposes, as: the collections for the seminarians, orphanages, old peoples' home, the Holy Father's collection, for

[9] To the writer's knowledge, this was the only official collection previously announced and taken up after Mass at the church doors in the diocese of Breslau.

[10] Even in St. Peter's basilica no collection is taken up during any major service notwithstanding the great expenses connected with the upkeep of this immense edifice. There are no alms boxes nor are offerings solicited in any form.

[11] Cf. Canons 1519 to 1523.

the propagation of Home and Foreign Missions etc. This point is clear from the explicit legislation of the Third Plenary Council of Baltimore,[12] which still retains its canonical obligation notwithstanding the promulgation of the Code of Canon Law.[13] Of course, the time and methods of arranging the various collections for the different church purposes are left to the judgment of the Ordinary at the advice of his consultors,[14] as the Fathers of the Second Plenary Council of Baltimore decided.[15] And rightly so, because the conditions of parishes in great metropolitan centers cannot be compared with those existing in scattered farm regions. In larger cities where industry and commerce flourish, and the people earn high wages and obtain a paycheck regularly, they are in a better position to contribute every Sunday or once a month, a larger amount of money for church purposes than Catholics in poor rural districts who must struggle for their existence, especially after a poor harvest or during a prolonged drought.[16] What a great difference also between present economic and financial conditions in this country, when we hear astronomical figures for war effort, and the economic conditions in this country at the time of the Second Plenary Council of Baltimore,[17] when a general depression prevailed.[18] There was no employment for the workingmen; wages were low, and money was scarce.[19] Today, the pastors of

[12] *Conc. Baltimoren. III*, n. 265.

[13] Cf. can. 4. As to the various decrees of the Plenary Councils of Baltimore which became obsolete or have been modified see: Barrett, *A Comparative Study of the Third Plenary Council of Baltimore and the Code. The Jurist, II, 62-67: Conciliar Laws abrogated and not abrogated by the Code; Jurist*, I, 143-146; 321-328; 335-342.

[14] Cf. Canons 362, 1504-1507; 1519, § 2; 1520, § 2. The diocesan statutes of each diocese determine more accurately the various collections for diocesan and charitable purposes and must be adhered to in this matter.

[15] *Conc. Baltimoren. II*, n. 369.

[16] From 1934 to 1938 many people simply left their farms and migrated into other States to make a living.

[17] Held October 14-21, 1866.

[18] Due to the effects of the war between the States.

[19] *Wisconsin In Three Centuries*, vol. II, pp. 243-244: "Wages during that period (1842-1868) were low. A common laborer received $1.00 a day; $1.50 was a good pay for ten hours a day work; $2.00 in some extraoardinary instances during the harvest time or digging sewers. Mechanics and artisans about double the amount. Farm hands received from $6.00 to $10.00 a month and board. Hired girls had half a dollar to one dollar a week. And it was not beneath one's dignity to work just for board and clothing... Money was hard to get. Interest started at twelve per cent legal. But when the land came into market, it was found that fixing rates of interest had been repealed. Many a man tried to save his home at 25 per cent. It took many years before the rates came down to ten and then to seven per cent."

larger parishes may advocate " silent collections " but pastors in agricultural districts are still satisfied to take pennies and small coins in the collection box for the upkeep of their tiny church and other parochial purposes.

A Real Obligations of the Faithful.

The Catholic Church, though of divine origin and resting secure on the divine promises to persevere until the end of the world, nevertheless is a human society depending for her external work on temporal goods and material subsidies. Without these she cannot send her missionaries into foreign lands, support her ministers, build churches and schools, take care of the sick, the poor and orphans, beautify the houses of God and arrange for sacred worship. What is true of the whole Church, applies to a certain extent also to every parish which is one of the integral parts of that divine organization.

The obligation of the faithful to contribute for the support of the church and her clergy is based on the natural law [20] as mentioned by Christ Himself,[21] advocated by St. Paul,[22] practised in the early christian communities,[23] and finding a worthy place in the old Decretals.[24] Pope Innocent III was explicit when he wrote: " Because according to the Apostle who serves the altar should also live from the altar, and who is elected for a burden cannot be repelled from a reward, from this it is evident likewise that the clergy should live from the patrimony of Christ, to whose service they are deputated . . . it is worthy that they should be supported from the alms of the church ".[25]

Concerning the method and form, however, the support of the church and the clergy is based on positive ecclesiastical and human law.[26] The Bishop of each diocese has the obligation to see to it that all church property within his territory is properly administered unless it was exempted from his jurisdiction by legitimate prescriptions.[27]

[20] Wernz, *Ius Decretalium*, II, n. 245.
[21] *Matt.* 5:23.
[22] *I Cor.*, 9:13-14.
[23] Vermeersch-Creusen, *Epitome*, 4 ed., II, n. 741.
[24] C. 23, 26, 27, C. XII, q. 2.
[25] C. 16, X. *de praebendis et dignitatibus*, III, 5.
[26] Wernz-Vidal, *Ius Canonicum*, II, n. 145.
[27] Can. 1519, § 1.

Thus the basic principle of church support remains a real obligation, but it is the local Ordinary who ultimately approves of the ways and means for the individual parishes within his territory to raise funds for various church purposes. Fundamentally, it makes no difference whether the faithful adhere to the old system of pew rent, assessments, and other offerings throughout the year, or choose the new system of envelope offerings. It is left to the judgment of the local Ordinary to approve any legitimate method and form of church support, chosen by a parish according to peculiar circumstances, since it is impossible to obtain uniformity in this regard throughout the United States as was brought out by the Fathers of the Third Plenary Council.[28]

When it is said that the Church in the United States is supported by voluntary contributions, it means that there is no general law regulating the matter. Moreover, there is no civil power with us to enforce such support.[29] This does not mean, however, that every one is free to give or not to give as he may choose, nor that the Church will not enforce the duty of giving needed support.[30]

As long as there is no positive law of the Church, general or particular, to regulate this matter in detail, the gravity of the law[31] and the measure of this duty in regard to each member of the parish can only be determined by general principles. Two points must be kept in mind. First, the needs of the parish or the support required to maintain its work and provide for the spiritual welfare of its members; secondly, the material circumstances or means of the individual members. The general law, then, is that every one willingly contribute according to his means. The burden of supporting the parish should be distributed among the parishioners according to justice and equity, or as the canonical wording has it, *ex aequo et bono*.[32] Such a division to be fair, though it must not be taken in mathematical proportion, cannot tax all alike. Distinctions must be made be-

[28] *Conc. Baltimoren, III*, n. 294.

[29] *Conc. Baltimoren. II*, n. 199-200.

[30] S. Thomas, *Summa*, 2. 2. q. 86, art. 1, ad 2.

[31] In our dicussion we are concerned only with the law of the Church, leaving the gravity of this obligation to the moralists.

[32] Forcellini, *Totius latinitatis lexicon*, vol. I, s. v. *aequum*, n. 5.

tween the rich and the less wealthy. The refusal on the part of a wealthy parishioner creates a bad influence and is a hurtful example to others. It is a source of injustice too, because it throws an added burden on the rest and it shows an evil will (*malita*) by refusing to comply with a religious duty. The poor, however, the favorite children of the Lord, must receive gratis and freely all the rights and privileges of God's holy Church. Once a division of the burden is made, no one can rightly object to pay his portion.[33]

"While this duty of supporting the church is common to all married or single men and women, it is evident that in a family it devolves first and principally upon the father or the husband. If he neglects it, he may be deprived of the rights of the church, but his wife (unless she be as guilty as the husband) and children must be admitted." It is positively a crime to refuse children Baptism, Holy Communion, Confirmation or Christian instruction, because their father does not support the church though he could do so. No priest or Bishop can ever allow trustees or committeemen to make such a rule for the parish. The wife and children of such a man may sometimes be denied some external, temporal privileges and honors of the Church, but not the Sacraments and her spiritual blessings.[34] A stubborn husband or the father of a family who is able to support the church but refuses to do so, is guilty of an omission *rei debitae in materia gravi*, and according to St. Thomas [35] and the First Synod of the Diocese of Baltimore [36] may be rendered unworthy of the Sacraments. The Third Plenary Council of Baltimore, however, following an instruction of the Holy See,[37] mitigated the severity and compulsory method of church support,[38] and advocates the

[33] *Conc. Baltimoren. III*, n. 289. Canon 463. "Gratuitum ministerium deneget parochus iis qui solvendo pares non sunt."

[34] *Statuta Dioecesis Sinus Viridis*, pp. 163-165.

[35] S. Thomas, *Summa*, 2.2. q. 86, art. 1, ad 3: "Ad tertium dicendum, quod illi qui oblationes debitas non reddunt, possunt puniri per subtractionem sacramentorum, non per ipsum sacerdotum, cui sunt oblationes faciendae, ne videatur pro sacramentorum exhibitione aliquid exigere, sed per superiorem aliquem."

[36] *Synod. Baltimoren. I*, n. 23, in: *Collectio Lacensis*, III, 6.

[37] S. C. de Prop. Fide, (Bardstown-Louisville), 13 maii 1816, *Collectanea*. S. C. de Prop. Fide, Romae, 1907, n. 713, ad 3: "Teneri fideles in conscientia ad sufficientem sustentationem ministrorum Ecclesiae."

[38] *Conc. Baltimoren. III*, n. 292: "Fama fert (quae utinam inanis mendaxque sit!) nonnullis in locis inveniri sacerdotes qui, ubi gravis culpa non apparet, sacramentalis

spirit of free-will offerings.[39] There is no doubt, however, that in extraordinary circumstances some fathers of the family may be deprived of the usual honors of the Church, accorded to pious and generous Catholics in a parish, for instance, denying to a stubborn and neglectful parishioner, *with the permission of the Bishop,* a solemn funeral and giving him a low Mass with simple obsequies.[40] The reason is that denying an unworthy parishioner the usual honors of the Church is not denying him the Sacraments.[41] Such an effective distinction and salutary lesson is sometimes necessary.[42]

The obligation of church support affects also non-parishioners who are the beneficiaries of a church, although not active members of that parish, e. g., migratory workmen who remain a short time in a locality. As long as they receive the services of that church, Mass, Confession, Holy Communion, etc., they should feel a moral obligation of making some contribution out of a tacit *do ut des* towards the local church,[43] thus lightening the common burden.

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absolutionis beneficium denegant fidelibus, qui nolint collectis stipem dare, ad quam sub peccato gravi teneri non constet; imo etiam (quod longe detestabilius est) aegrotantibus ac morti proximis adsistere ac sacramenta praebere recusant. Vix animum inducere possumus, ut quidpiam tam atrox et indignum de ecclesiarum nostrarum ministris suspicemur. Si quis vero existat, qui tale quid attentaverit, memores sint Episcopi se muneri suo graviter deesse, nisi in reum pro merito, animadvertant."

[39] S. C. de Prop. Fide (Bardstown-Louisville), 13 maii 1816, *Collectanea* S. C. de Prop. Fide, Romae, 1907, n. 713, ad 2: "Providendum esse ex reditibus ecclesiarum, et *voluntariis fidelium oblationibus.*" Italics inserted.

[40] In may instances, this method produced efficacious results. The family of the deceased parishioner settled past accounts with the parish before the funeral.

[41] All authorities agree that a Catholic has a right to receive the sacraments of the Church, but not special honors, unless he is worthy of them.

[42] Especially in small parishes where the cooperation of each family is needed to provide sufficient funds for the upkeep of the church.

[43] With an implicit *pro rata,* and according to his means.

(The third and concluding part of this article will appear in the November issue.)

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

A CHALLENGE TO SECULARS.

Have you ever considered the unhappy sense that the word "secular" may have when it is applied to the priesthood? It seems to connote, even etymologically, that a secular priest is, in some way, a seventy-per-cent priest, a priest not bound by religious vows and therefore more free to be devoted to worldly matters than the Franciscans, the Benedictines, or the Jesuits. The French word *seculier* expresses this idea even more clearly than the English word "secular."

Now, it is true that the religious takes the vows of poverty, chastity, and obedience while the secular priest has only celibacy. This, however, is practically the same as the vow of chastisty taken by a religious. Furthermore, although the secular has no vow of obedience, he does make at ordination a solemn promise of obedience to his Ordinary which is at times just as difficult to observe as the vow. As a matter of fact, in a religious community it is not frequent that one is commanded to do anything by virtue of the vow of holy obedience. One is asked to do this or to go here or there in the same way that a secular priest is asked by his bishop to do this work or to go to that parish.

Similary, a secular priest does not have the vow of poverty, but his priesthood requires that he have the spirit of poverty, the spirit of another Christ. His vocation demands that he have this voluntary spirit of poverty. The voluntary poverty that comes to thousands of secular priests in missionary dioceses and country parishes is certainly comparable to the idea of poverty known to St. Francis of Assisi, St. Dominic, or Christ, Himself. The vow of poverty no longer designates one who has determined to live poorly clothed or poorly fed.

Consequently, since celibacy, the solemn promise of obedience, and the frequent practice of poverty, although considered less difficult, are often more difficult to observe than the three vows taken in religious communities, the word " secular " should not mean less than " religious " when viewed from the standpoint of priestly sanctity.

A term, then, perhaps more apt than " secular " would be " diocesan " as Cardinal Mercier suggests.[1] Diocesan priests are their bishop's helpers, " *cooperatores ordinis nostri.*" Since his charge is out of proportion to his capabilities, he needs priests who will do his work in a certain district or among a certain group. The bishop is the common father of all the diocesan priests. This father is given to them by Christ through His Church, and it is from him that they receive their jurisdiction over the members of Christ's Mystical Body. Diocesan priests with a common father form one Christian family whose sole purpose is the redemption and the santification of the diocese.

Since there is a family life, it follows that all the members of this family have common interests. Each member must be a " man of God," and hence his primary interests must be of the things of God. If his first interest is politics or building or recreation, then he is neither a faithful son nor a real brother. If all the priests have the same interests, all will have almost the same problems, finding time for prayer, adapting dogma, interesting the people in spiritual matters, organizing dynamic Catholic groups, preventing leakage etc.

Another thing that should follow from the true family life of the diocesan clergy is an *esprit de corps* which is so well understood and practiced in religious comunities. Their bond is their founder and their common rule of life. They study and meditate the life and teachings of their founder; they seek to instil his spirit into all their conferences; they are always ready to praise a brother religious, and even the brother satellite of the community takes on the brilliance of a sun to all outsiders. They are proud to be a disciple of St. Francis, St. Dominic or St. Ignatius.

Is it not also true that the diocesan clergy has a Founder and a rule of life? Their Founder is Christ. All other founders are merely a reflection of Christ, the Founder of the priesthood, but

1. *La Vie Interieure* p. 159ff.

more especially the Founder of the dioceasan family of priests. He formed twelve apostles to go out and to teach, to sanctify and to govern the souls of men. This mission was confined to His Church. The Church in time was divided into dioceses. The Holy Father, the Bishops, and diocesan priests alone have that universal mission which is greater or less depending upon one's relative position in the hierarchy.

The mission of all other priests is restricted *de facto,* if not *de jure,* by the object for which the religious order or society was founded. The object may be the santification of its members by prayer and manual labor, or religious education, or works of charity. Religious who are working in the mission field directly under the Holy See, or in parishes under the ordinary of a diocese are, of course not included in the restriction since their work gives them the universal apostolate of the diocesan priest.

There has been much discussion as to whether the vocation to a religious order or society is higher than a vocation to the diocesan clergy. To treat the pros and cons of this question would take this article too much afield. The most frequent text used to prove the former is: "Mary has chosen the best part which shall not be taken away from her." (Luke 10:42). This, it seems, is reading something into the verse that is not there, for Christ was not comparing and opposing two states of life but only remarking the difference between the recollection of a soul attentive to the word of God and of one drawn by too many worldy cares.[2] As a matter of fact, although the life of prayer and contemplation is certainly to be preferred to a life of worldly activity, and although such prayer is absolutely essential for a real apostolate, the highest form would seem to be a life of prayerful action—the life that gives itself to God and neighbor.[3] Nor do we mean the combination of the two as implied in the statement: "His life was by no means contemplative at this time, except insofar as he was able to be Martha by day and Mary by night."[4] We believe that Father Doyle was Martha and Mary day and night.

[2] Commentary of Pere La Grange on Luke, 10:42.

[3] For further reading on this question the two views are well expressed by Dom Chautard *Soul of the Apostolate* p. 47ff. and Cardinal Mercier *La Vie Interieure* pp. 147-230.

[4] *Father William Doyle, S.J.,* O'Rahilly, p. 396.

The common rule of life for the diocesan clergy, comparable, though less inspirational in its form, to the Foundations of St. Theresa of Avila or the Constitutions of St. Dominic or St. Ignatius, can be found in the Code of Canon Law, especially in that section dealing with diocesan priests (Canons 108-416) and in the special prescriptions established by the fathers of the plenary or provincial councils and the various diocesan synods.

It follows from the fact that diocesan priests have a common-Founder, a common father, and a common rule of life that the joys and sorrows of individual priests should be family joys and sorrows. The success of a fellow diocesan priest should be a family success. Jealousy has no place in real Christian family life, nor does a faithful son tell the world of the shortcomings of a father or brother.

Of course, for true family life, each of the members must realize that he belongs to the family. This fundamental truth, I believe, has not been stressed sufficiently in writings on the priesthood. In fact, common interests and common priestly problems are not frequently and systematically discussed with a view to correcting abuses and rendering priestly action more efficient. The result is a not uncommon attitude among some priests that everything in a parish depends upon an individual priest, the bishop and God. The interdependence of parish priests is perhaps not fully realized and thus the fact of our common brotherhood is accepted in a very restricted sense.

It would seem that to foster this brotherly spirit some kind of priest-group is required. This cell, discussing priestly problems, would necessarily foster and live more fully this family spirit. One need mention only a few of these personal helps that would come from such a grouping of these spiritual brothers. It would work toward their own spiritual good, since it would be a means of becoming accustomed to talk shop with one's fellow priests. It would provide the mutual encouragement and guidance so necesary for the development of initiative. Since very often one has false attitudes as regards authority, recreation, and a " priest's business " merely because these questions have not been examined since seminary days, it would serve as a means of changing a false mentality. Might it not also be a help towards fighting " wet blankets " and of helping

to form one another intellectually by conversations on current reading, local social and educational problems etc.

To proceed a step further in our consideration of the priesthood and more especially of the diocesan clergy, it must be stated that a priest is not ordained primarily for himself. Holy Orders is a Sacrament instituted for society. A priest is " chosen from among men " but " is ordained for men " (Heb. 5:1). His own sanctification is not the *finis ad quem* of his priesthood but rather a *conditio sine qua non* for fufilling well his priestly obligations. *Nemo dat quod non habet.* Yet in the case of the priesthood even this old adage is not quite true, for at least the Sacraments work *ex opere operato.* Thus sanctity may flow from unholy hands. The point is that a priest must always have in mind the good of the faithful. *Sacerdos propter populum.* A priest who stops at " I sanctify myself " is hopping along on one foot until his sanctity reaches the stage that springs forth in the conclusion " in order that I may sanctify others." A better formula for priestly action would be "In order to do my work of sanctifyng others, I must sanctify myself." Sanctity is never egocentric and priestly sanctity above all must be theocentric and centrifugal.

The practical application of this principle is that if priestcells would be helpful for the priest himself, then they are absolutely esential for a more efficacious santification of the laity. The attitude that priests should have in regard to many things is not cut and dried by Canon Law.

There should be agreement among the teachers. Priests holding opposite and even contradictory opinions and each claiming that his expresses the Church's teaching, is often a great scandal to the laity. The Father Ryan and Father Coughlin controversy did not tend entirely to unify thought even in respect to the principles of Social Justice contained in papal pronouncements.

What should a priest have to say about the war or politics? How may the teachings of the encyclicals on labor and marriage best be inculcated among the laity? What attitude should be taken when certain churchmen are criticized? How to attack the problem of mixed marriage and leakage? Such questions as these could be profitably discussed. Unity in thought and action will never be achieved merely by the course of moral theology given in the seminary.

Besides, to take part in any big movement such as Catholic Action, one priest can accomplish very little. He must be a petty officer working with other petty officers for the good of the whole. Colin Kelly or Lieutenant O'Hare could perform noble deeds but they could never win a war. There must be a higher unity of which each officer is but an integral part. A priest may do much to improve his parish but working alone he could never be assured that this reform would be lasting or really efficacious.

The Curé d'Ars had preached against dances, against taverns; he preached in favor of the frequent attendance at Church Offices and daily Mass. Yet on visiting Ars a few years ago I could not help but feel that the Curé would weep and mortify himself anew if he might return to Ars. There were posters not twenty-five feet from the Church property that informed visitors of the gala dance to be held on Saturday night; a tavern had been opened not two hundred feet from the shrine; and the attendance at Mass was surprisingly small. One felt that beautiful Ars needed another saint. His reform was a personal one. With his passing much of his influence was lost. Even the holiest of apostolates to be effective must be organized and new members must be imbued with its spirit. What would St. Ignatius' influence be today, were there not his militant disciples to carry on his spirit ?

Another example of the insufficiency of an individual apostolate to bring about lasting changes can be found in the working of the Confraternity of Christian Doctrine in our own country. Why is it that it has succeeded in some dioceses and been ineffective in others? Even with a bishop's hearty approbation, the diocesan program will fail unless there are a group of priests who are working together, praying together, experimenting and finding a solution to the numerous problems that will ever arise in giving life to an ideal. This necessity for organization was expressed by Pope Pius XI as regards the laity. A *fortiori* it applies to priests. " There is no doubt that individual activities can produce much and it is certain that no one would wish to restrain or thwart them; but it is also certain that good well-disciplined organization alone can achieve full success, that only by the effective coordination of the effects of each can one obtain results that will be both important and enduring." [5]

[5] Discourse of Pius XI to students of Latin America, 28 Dec., 1933.

A third advantage of such a priest cell for the good of the people is that priests can best learn effective methods for their apostolate from those who are experienced and have found good methods for a certain type of work. For instance, many priests have great difficulty in conducting an interesting high school club meeting. The reasons for the difficulty are legion. Frequently the group is too large, or the lecture is not prepared or adapted properly, or the students feel that the class is merely an extra tit-bit to be taken or left according to individual tastes. Now, in a group of priests, one or two members might have had some success. By pooling the findings and experiences, a new approach and a new understanding of the problem would be attained by all the priests.

A final reason for the cell is that a priest who is entirely islolated from other priests—I speak of a spiritual and intellectual isolation, rather than a geographical one—is in danger. Everyone has his own problem. For the butcher it may be too much fat; for the baker, too little yeast. For the priest it may be the danger of too little sanctity or too much worldliness. Priestly prolems are common to most priests and so could be realistically solved by a group of priests whose work, hopes, disappointments and joys are similar.

The problem of a more effective and unified diocesan clergy cannot be solved in a magazine article. Many will have experienced the need that has been outlined in this article. The spirit animating any such priest cell must be that of good sons and good brothers working for their own good and that of the diocesan family. The formal object of the work would be that diocesan priests might fulfill their duty of state as *cooperatores ordinis nostri.* This object would then eliminate priests' groups whose primary object is recreation or social intercourse. Although these may be very helpful and important, they are not considered in this paper.

The problem to be resolved is that priests acting singly cannot effectively fulfil their duty of state as the bishop's helpers. It seems that according to the spirit of Canon 131, Paragraph a, this problem could be best solved by regular weekly or bi-monthly informal meetings of a small number of priests.

These cells of course would not be imposed by a bishop but should spring spontaneously from a few interested priests with

the bishop's approval. The cell should have from four to ten members. If there are less than four, the group lacks that fire of collectivity; if more than ten, there is a danger of individuals losing themselves in the group, and if individuality is lost, the group's effectiveness is impaired. No dynamic group is made up of speech-makers or paper-readers.

In the near future I hope to write another article to specify many of the ideas merely expressed herein and to list some topics that most priests would be willing to discuss. If such priest cells are in existence, the results of their work would be highly enlightening.

Diocesan priests, we have a wonderful vocation. The modern world with its pragmatism and atheism throws out a challenge to us all. The challenge must be answered not by one or two priests but by all priests of every diocese in the country working together with their bishops. If this challenge is not answered quickly and courageously, our Church will continue to lose ground and the inroads of anticlericalism shall be made faster.

ROBERT D. MCGRATH

Bloomfield, Connecticut

A SOLDIER-CONVERT JOTS IT DOWN.

To the Editor, THE ECCLESIASTICAL REVIEW:

Below is a word for word copy of a letter I received from one of my convert-soldiers, on the first anniversary of his Baptism. Though he is now in the South Pacific war zone, he intends to become a priest after the war is over.

Because of its timeliness, and depth of thought, so beautifully expressed, I feel that such an article would be of deep interest to your many subscribers.

JOHN B. DAY,
Chaplain (Capt.) U. S. Army.

Camp Butner, N. C.

On this happy day completing my first year in our Holy Faith, I went to Confession and Holy Communion which I offered for you.

Well do I remember, dear Father, my first impression of St. Mary's, (St. Mary's Chapel, Ft. Riley, Kansas). With my good friend Utech I had set out after supper for the chapel. After walking out of our way we sighted the two chapels from across the park toward the west. When we went into St. Mary's it was rather dark inside—the shadows were forming. This part of the day has always been most conducive to my meditations (and it is especially so in such a sacred place). I felt the power of the Catholic Faith then as I knelt for the first time before my Eucharistic Lord after my reception into the army.

Here was the hour I had dreamed of and longed for, when I should present myself to God's priest and apply for instruction. I didn't tell you then, but I don't mind saying it now, that I was always afraid of Catholic priests before. I had been taught that they were satellites of Satan, going about in their sombre black robes, doing no one any good, and plotting base schemes back in their malefic minds. The confessional had been pictured to me as a sort of Procrustes' bed—a torture rack where the almighty dollar was wrung out of fearful penitents. The priest in the confessional was represented to appear as a wolf in sheep's clothing, ready to jump out on any unwary lamb, particularly on a nice female one.

But long before I saw either you or St. Mary's these offsprings of ignorance which is the source of prejudice had been forever banished from my mind. With diligence I had gathered a large library of around a thousand items (books, pamphlets, etc.) and thousands of clippings on the Catholic Faith and proceeded to learn just what this Catholic business was all about.

For years I had heard non-Catholic preachers work their blood pressure up to an alarming degree in denouncing the Pope as " the beast ", " the man of sin ", and all that tommy rot. They banked very much on their traditional interpretation of the Apocalypse—a most fanciful concoction of febrile imaginations, to be sure. They sought to pin the AntiChrist badge on the Roman Pontiff by professing to find the mystic number "666" in the title " Vicar of Christ ". The artificiality and wishful thinking predominant in these prejudices soon became nauseatingly manifest to Walter's mind. With the great scriptural passages from S. Matthew XVI, S. Luke XXII: 31-32, and S. John XXI, couched in such asseverating and emphatic terms to

serve as a beacon of spiritual light, Walter's prejudice against the Petrine Primacy vanished utterly and crumbled away to dust. With that galling stumbling block out of the way, the path was clear except for a realization of the truth of the Real Presence. This was my hardest hurdle, but when I came to realize that Christ was truly God and able to effect all things, my hazy understanding was a thing of the past. "Grant His Divinity", said William Jennings Bryan, "and all is easy to believe."

I shall never forget that crisp winter day when I was visiting in the country. It was in the mountains and our minds were made keen and active by the frigid gusts of icy air that blew down from the great Divide. The outdoor activity had greatly invigorated us, and we languished happily by the crackling oak-log fire. In that rustic home the conversation invariably turned to religion. The pro's and con's of the Christian cause constituted a favorite subject of discussion in this household, in which the spirit of religion, at any rate, was very much alive.

Something climactic was said about the Catholic Faith, I no longer remember what it was, but from that moment there was no longer any doubt in my mind. No logic lucid enough to pull me back from that awful impulse toward Rome could be advanced by these well-meant, but poorly-reasoning people. Neither could the staunchest, most gifted minds of the non-Catholic world advance any argument conclusive enough to hold me back from my eventual journey along the road to Rome.

As I walked through the woods that afternoon I thanked the Lord for the gift of Faith. It made a vast difference to be a believer—even if I was not an enrolled initiate in the great Catholic communion.

Very early I realized the difficulties inherent in such a situation. I knew that I should encounter conflict in wishing to effect my desires—and I did—in a most emphatic and prolonged way. The maelstrom of opposition I met is something I would much rather forget, something I hope will remain henceforth imbedded in the moldy records of the past. Suffice it to say, a less constant soul might have been driven out of his wits completely by the continuous onslaught of vicious malice and prejudiced pratings that were my lot during this dim, Catacombs-like period of growing faith and patient anticipation.

I, for one, I know, dear Father, can surely appreciate the unutterable treasures of Catholicity; for I have suffered and fought for the privilege of posessing that pearl of great price in its fullness. Today I have no home or family—simply because I am a Catholic. But I don't mind, for Christ said: " He that loveth father or mother more than me is not worthy of me." (S. Matthew: 10, 37). I think you can understand, Father, how I have made more than the ordinary sacrifice in order to be a member of Christ's Mystical Body on Earth—and that is why I prize my Faith so highly, for I have suffered and been buffeted because of it.

And now that this treasure is mine I shall endeavor to hold it fast and try to make myself worthy of it. In giving you these notes on the psychology of conversion, I can think of no two better exemplars since St. Paul, than the shining star of Africa —St. Augustine of Hippo, and the immortal Cardinal Newman. I have only come to know St. Augustine in recent years, his voluminous recordings being a treasure house for me to quarry in. But Newman has always been my friend.

The history of events centering about Augustine, the sage of Hippo, is preeminently the story of his soul, of its debasement, its struggles and searchings, and then its full flight upward to the pleasures of God.

His Mother, Monica, was an ardent Christian, but his father, Patricius, was at first an unbeliever, but later died in the Faith. Augustine was fond of Latin Letters—he grasped the subject readily; but he had little liking for Greek. In his student days he gave free rein to the sensual mode of the day. He " banqueted on iniquity " he tells us. Cicero's " Hortensius " led him into the passionate study of philosophy that was the lifelong hall mark of his mentality. But his " conquest of immortality by the acquisition of true wisdom " never panned out effectively as long as he remained in the clutches of Paganism and indifference.

Augustine early became a zealous Manichean. The absence of moral restraint in Mani's teachings flattered him, leading him on into the slough of fleshly sins. " It much delighted my proud conceit, to be set outside of fault ", he says. (Confessions, V, 10). But the emptiness of this exotic philosophy " which demolished everything and built up nothing " and the poor intel-

lectual quality of its leaders freed him from an illusion of nine years' standing.

His period of professorship at Milan was characterized by a state of mental drabness. He no longer had any use for Manichaeism, nor for any of the other pagan cults of the time. It was here that he resorted in earnest to reading Plato and Plotinus. The platonic contention that philosophy is meant to lead us ultimately to know and exult in God, brought him back to a searching study of the Christian Scriptures. From the study of the Christian writings, and in particular, from St. Paul, he learned two ineffable facts not known by the Platonic savants: Salvation by Jesus Christ; and victory over life's hazards and death by God's grace.

It was from Ambrose, Milan's saintly bishop, that Augustine first heard the tenets of the Catholic Faith lucidly expounded, and in a way that met the satisfactions demanded by his uncommon and exacting intellect. Ambrose received him kindly. " I loved him ", he relates, " not at first as a teacher of the truth (which I utterly despaired of in thy church)), but as a person kind towards myself. And I listened diligently to him; I hung on his words attentively but of the matter I was careless and a scornful looker-on;—and yet I was drawing nearer by little and little unconsciously. And while I opened my heart to hear how eloquently he spoke, there also entered how truly he spoke."

When he passed from Platonism to the study of St. Paul, Augustine was torn between the lecherous spirit of Paganism and the regenerating life of the Gospel. He says: " I had found the good pearl, and, at the price of all I had, I should have bought it, and I hesitated. Two wills, one old, one new; one of the flesh, one of the spirit, fought angrily together, and my soul was on the rack."

When St. Athanasius' " Life of St. Anthony " was read to him, it brought him face to face with himself. " I saw how foul I was ", he says, " how distorted and filthy, how soiled and ulcered. And I saw and shuddered, and could not flee from myself—The day had come when I lay naked to myself."

The long-drawn-out matter was now at its climax. When he heard of the conversion of two Roman officers, who gave up their military life to seek the service of God in monastic sanctity, he bewailed his weakness: " What ails us?" he asked of his friend

Alypius. "The unlearned start up and take heaven by violence, while we with all our learning, all our want of heart, see where we wallow in flesh and blood."

But when he thought of that vast army of chaste youths and maidens who without prolonged prevarication seized heaven by violence, making it theirs by the burning constancy of their purpose and zeal, he was torn inwardly with the climactic question: "Canst thou not do what these boys and girls have done?"

Flinging himself under a fig tree in his garden, his tears of sincere compunction washed the last vestige of evil and carnality from him. Hearing the voice of a little child singing from beyond his garden wall, he was astonished at the words of the song, "Tolle lege! Tolle lege!" "Take up and read! Take up and read!" Amazed at this accidental admonition, he arose from his bed of tears and took up the sacred volume of St. Paul's Epistles. The very first passage his eyes alighted on sealed irrevocably the roving fancies of his errant will. In silent and rapt absorption he read: "Not in riotings and drunkenness, not in chamberings and impurities, not in contention and envy, but put ye on the Lord Jesus Christ, and make not provision for the flesh and the lusts thereof." (Romans 13:13-14).

"I had neither desire nor need to read farther", he says. "The miracle of grace was worked in calm and silence." Going straight forward to his holy mother of many tears and prayers, he told her of what had transpired. "She leaped for joy and triumphed", he tells, "and blessed Thee, Who art able to do above that which we ask or think; for Thou hadst given her more for me, than she was wont to beg by her pitiful and most sorrowful groanings." Thus Augustine the God-seeker had become Augustine the God-finder.

All scholars of the sacred writings know how, after his baptism by St. Ambrose, Augustine repaired to Rome for a short time, and then with his happy mother, Monica, journeyed to Ostia, there to embark for Tagaste. In the ninth book of his "Confessions" Augustine relates the supernal discussion he had with his mother on the happiness enjoyed by the saints in heaven. Of them might truly be said what was related of a later saint and his sister: "Nostra conversatio in coelis est"—"Our conversation is in heaven." At length Augustine tells of their heavenly

yearnings, how " in the hush of all creation their souls were rapt in God."

Monica's death at Ostia must have influenced Augustine strongly to forsake the world. His monastic asylum with a few of his friends gave him the opportunity for fasting, prayer, and study that were now so dear to his heart.

His priestly ordination followed in 391. It was characterized by the spontaneous methods in vogue at the time. While visiting Hippo he was well-nigh forced into the priesthood. His fame had spread—he was a favorite candidate.

Becoming coadjutor to Valerius in 395, and later his successor, Augustine set up a quasi-monastic establishment in the episcopal residence. As a bishop, he continued his vast literary work, refuting the claims of the Manichaeans, the Donatists, and the Pelagians in particular. It was during these years that he penned his masterful " City of God ".

He was now an old man, but his spirit was every young and buoyant. The learned monk Dom LeClerq says: "St. Augustine is probably the man who since his death has been more than all others admired and loved. He is also, perhaps, the one who most fully understood Christianity, who has felt it the most passionately; and in the twenty centuries of its history, we can see none but St. Paul to whom he may be compared."

Augustine has summarized his quest for God in the following words:: " Thou hast made us for Thyself, and our heart is restless, till it rests in Thee."

That caption of his that has always been my favorite is that beautiful: " Sero te amavi, O Pulchritudo tam antiqua, et tam nova!" " Too late have I loved Thee, O Beauty ever ancient, yet ever new!"

When Augustine was on his death bed, Genseric and his Vandals were wreaking a vengeful fate upon Africa, which was not to rise again in such affluence and splendour. Of these fateful days and the saintly Christophile's death Cardinal Newman says: " The desolation which at that era swept over the face of Africa, was completed by the subsequent invasion of the Saracens. Hippo has ceased to be an episcopal city: but its great teacher, though dead, yet speaks; his voice is gone out into all lands, and his word unto the end of the world. He needs no dwelling-place, whose home is the Catholic Church; he fears no barbarian

or heretical desolation, whose creed is destined to last to the end."

Augustine's career and quest for truth have impressed such indelible recordings on my mind and soul for the very reason that the pattern of his soul searchings is so similar, in its broad outlines, to my own vagaries and discoveries in the spiritual and moral sphere. I, too, have felt so keenly the lure of wickedness, have known the wayward inclinations of our human nature, and the depravity all this engenders in the human heart. With Augustine I have traversed this rotten road, and have become surfeited with the unspent sameness of this repetitious filth. Like him, I have felt that I must quit the morass of the flesh and cleave to the comforts of the soul, making the embellishment of this, my justifying entity, my prime concern, under the orderly arrangement of God.

Like him, I have come to know the unutterable beauties inherent in the One, Holy, Catholic, and Apostolic Faith. With him, I also can say, " Too late have I loved Thee, O Beauty ever Ancient, yet ever New!"

My first impression of the great English ecclesiastic was as the author of " Lead, Kindly Light ". I was strongly impressed by reading of his having written that uplifting hymn on his return voyage to England after a visit to Eternal Rome. In that sacred city the appreciative mind of Newman must have seen much to set him wondering. At that time I felt shocked that such a master intellect made the mistake of " going over to Rome ". His conversion was a puzzle to me. But in several months my own occurred, and then I understood.

The name of Newman brings to mind another great era of conflict and metamorphosis in the Christian world. When the forces of Royal Absolutism, Gallicanism, Josephinism, Rationalism, Enlightenment, and Continental Freemasonry and all their kindred " isms " and offspring came into such sharp focus during the XVIIIth and XIXth centuries, it was inevitable that an awakening should develop within the Catholic Commonwealth. Eager and understanding minds began a reconsideration of the Constitution of Christianity, resulting in a new, thorough, and less-biassed appraisal of the position, merits, and powers of the Catholic Cause. One of the most striking and resultful manifestations of their renascent activity was the spiritual surgery

which the Oxford Movement performed within the fold of Anglicanism. The Catholic Emancipation of 1829 and Irish Immigration had set a spark to the tinder of Catholicity in England.

The rationalization of the norms of the Anglican faith and practice by such men as Pusey, Keble, Froude, and the outstanding one of them all—Newman, brought into focus the Catholicizing tendencies of this new movement. Newman's preaching was the wonder of the day at Oxford. Many of his enthusiastic hearers made " Credo in Newmannum " their motto. Newman's sincerity throughout the penning of the " Tracts for the Times ", and his devotion to the English Church during his Oxford years cannot be held in question. " Tract 90 ", in which he sought to give a Catholic tone to the Thirty-nine Articles of the Anglican Creed proved to be the match that set off the ecclesiastical fireworks that followed in its wake.

Newman left his position of affluence at Oxford. There followed the quasi-monastic quietude of his retirement to Littlemore. This was a period of soul-searching par excellence. With his disciples gathered about him, he set to work on an earnest and painstaking appraisal of the whole fabric of the English ecclesiastical structure, and of its Roman parent and precursor. It was here and now that Newman so fully came to find his refuge in antiquity. Assiduous scholar of Christian antiquities that he was, he gave proper credence to the weighty conclusions of the early Fathers and Doctors of the Church. He came seriously to doubt the tenability of the Anglican position when he came into the realization of what was meant by St. Augustine when that " Doctor of Grace " stated that the Donatists were heretics because the Bishop of Rome said so.

Finally, his mind at last made up, he received a simple and sequestered reception into the Church at the hands of an itinerant priest. England and the Established Church were electrified at the news—their most shining light gone over to Rome!

While Gladstone, his friend, and Manning and their colleagues were still stunned, the rush of converts to Rome resembled a stampede. The benign perceiving Shepherd of the Vatican was not slow to estimate the trend of events. With thorough planning, Pio Nono began preparing for the restoration of the English Hierarchy.

The great day finally came—in 1850 and 1851. Wiseman was the logical man to fill the new post of the Cardinal Archbishop of Westminster. The agitation aroused by the step and Wiseman's provocative announcement of it " From Without the Flaminian Gate" brought out the latent bigotry that still clouded the popular estimation of the Catholic Cause.

But in all of these eventful happenings our friend Newman had no active part. Being ordained a priest in Rome, he repaired to a sheltered life in his newly founded Oratory at Birmingham. During these years of comparative seclusion, he had good cause to complain of the uncharitable treatment he received at the hands of the " Old Catholics " and their sympathizers, who were quite conservative and who looked askance at this new horde of converts besieging the Catholic positions of affluence in the land.

Pio Nono was ill-advised concerning the English situation. He never accorded a large amount of sympathy or gratitude to Newman who was more or less ignored when he visited the Vatican, and it is related that he was shocked at some of the untidy habits of a few of the Cardinals and prelates of the Papal Curia.

Newman gave himself unstintingly to the cause of the Catholic University in Ireland. But when he learned politics were involved, and that his superiors were trying to further their ends by exploiting his great name, he resigned and retired to his literary and retrospective life at the Oratory in Birmingham.

There followed years of comparative quiet. When Newman's sincerity in becoming a Catholic was questioned, he brought forth in his defence that masterful " Apologia Pro Vita Sua " that has served as a model for later converts who wished to record the workings and motives in their change of spiritual allegiance.

When Leo XIII succeeded to the Papal throne, Newman was assured some token of appreciation for all he had done to advance the cause of Catholicity in the English-speaking world. Pope Leo had visited England and knew at first hand what remarkable work the new converts had effected there. His longed-for recognition came in 1879. Despite all Manning and those who either distrusted Newman or were jealous of him could do, the red hat was his. Becoming Cardinal Deacon of St. George in

Velabro, he expressed his implacable hostility to the evils of Modernism.

I have always admired Newman for his sacrifices because of his convictions, for his life-long dedication to such a high and holy cause, and for the matchless beauty of his literary style. Some day I hope to visit his rather forgotten tomb at Rednall.

In penning these accounts of the soul-strivings and soul-findings of two of our great Church's most illustrious converts, I can think of no words more expressive of my participation in the motives and feelings that animated them in their spiritual Odyssey than in those words Newman chose for his epitaph, "Ex Umbris et Imaginibus in Veritatem"—"Out of Shadows and Symbols unto Truth!"

DOMINION OVER STIPENDS FOR MASSES OF SPIRITUAL BOUQUETS.

Qu. On the occasion of the death of the mother, a family receives many "spiritual bouquets" of Low Masses. The family knows its pastor, who issued most of these "spiritual bouquets", has a Missa Cantata on each week-day, and therefore sends his Low Mass stipends to the missions, seminaries, etc. The family, wishing to have as many Masses as possible said for the mother in the parish church, requests the pastor to compound these Low Mass stipends into a proportionate number of Missae Cantatae.

May the pastor accede to the wishes of the family? Has the family acquired dominion over the Masses, because the Masses were "given" to it? May the oblatores, who tendered the "spiritual bouquets" to the family, be presumed willing to consent to the pleasure of the family?

Resp. A spiritual bouquet is a sympathy card which states that a Mass will be offered for a certain deceased person at the request of N.N., i. e., the giver of the Mass stipend. In the present case the family receives many spiritual bouquets which have been issued by the pastor. The stipends corresponding to each of these spiritual bouquets has been accepted by this priest. Canon 828 prescribes that the number of Masses applied must correspond to the number of stipends accepted: "So many Masses must be said and applied as Mass stipends, even small ones, were offered and accepted" (Woywod, *The New Canon Law*, p. 167, n. 671).

Each stipend and its corresponding Mass constitute a bilateral contract of the innominate species *do ut facias* (this canonical contract does not necessarily subject Mass stipends to taxation). Cardinal Gasparri (*Tr. Can. De Euch.*, vol. I, p. 394) writes: " Est inter sacerdotem et fidelem contractus innominatus, do ut facias " (cf. Suarez, *De Sac. Euch.*, disp. 86, sect. 1; Keller, *Mass Stipends*, p. 25). Each spiritual bouquet represents a canonical contract distinct from all other requests for Masses for the same person. Hence these obligations, intentions, requests, bouquets or Masses may not be compounded without the consent of the persons who gave the stipends. Presumably the donors of these stipends know that only High Masses are celebrated in the parish church and that their own stipends for Low Masses are sent away to the missions or seminaries (cf. canon 836). From the statement of the case it would appear that these people deliberately prefer the benefits of a Low Mass in a mission or in a seminary to the publicity and splendor of a High Mass in their own parish church.

Hence the pastor may not accede to the wishes of the family. The family has not acquired dominion over the Masses. The family has acquired dominion only over the Mass cards. These spiritual bouquets belong to the family; but the stipends belong to the priest who says the Masses, and the right to the special fruit of these Masses belongs to the deceased person. The Masses were not " given " to the family. Only the cards were given to the family. Under the circumstances the *oblatores* may not be presumed willing to consent to the pleasure of the family; for, knowing the facts, they have expressly requested several Low Masses individually instead of one or more High Masses collectively.

The solution might be different if the money for the Masses were given to the family instead of the pastor. In that case the relatives who bring the money to the priest would have a right to request the proper number of High Masses in their own church in preference to more Low Masses elsewhere if the sympathizers explicitly or implicitly left the choice to the family. As the case is worded, the donors knew exactly what they wished and their wishes must be respected by having all those Low Masses said for which they gave the stipends.

Philadelphia, Pa. CHARLES F. KELLER.

THE PRIEST WHO IS CHRIST. REFLECTIONS ON THE ANNIVERSARY OF ORDINATION.

A priest is human. He is a man. He has the common failings of all those born of Adam. He has his passions, his weaknesses, his inconsistencies. Yet God calls such a man to something higher than the human. He is to be another Christ. He is raised to a dignity and a level that approaches the divine. There is no other position destined for man that is at all comparable. Though human, the priest must be God-like.

Saint Paul says that the priest is " taken from amongst men yet ordained for men in the things that pertain to God." The priest carries out the work of God. He is the minister of Christ, continuing His work of Redemption. He is not to be just like Christ; he is the continuation of Him. He is Christ.

While the priest is performing his official functions, he usually is aware of his Christ-likeness. Perhaps habit and the lack of preparation occasionally limit his perception of this dignity even at such times, yet no priest hears confessions or baptizes or offers the Holy Sacrifice without at least some dim realization of his exalted position.

It is when the priest is not acting as a minister of the Church that he is liable to forget what he is and to what he has been called. It is in such moments that the garb of Christ may slip from his shoulders. Often his awareness of the Christ-likeness that is his is forgotten in the ever-pressing activities of modern living. The world, the flesh, and the devil have their attractions, and through their subtle influence the divine-side of the priest can be submerged by his human-side. Yet the priest must act and think and speak as Christ no matter what he is doing, alone or with others, attired in priestly vestments or not.

Now it seems that a priest at all times will be striving to be like Christ if he directs his aims along two paths: the one to control and limit the human part of himself, and the other to enlarge and embrace the divine. In other words, the priest must regulate his human tendencies, some of which by their nature would destroy his Christ-likeness, while at the same time he must seek to cultivate the part of him that makes him more like Christ.

If there is one word that would seem to describe the human side and mode of thought of many priests, it is the word "attachment." "Worldliness" expresses the same idea, but in a sharper degree of condemnation. Priests are not worldly, at least they do not want to be, yet they often appear to be such in their attachments. Consider how a priest may be imbued with the same desires as a man of the world, especially the craving for ease and the comforts and the luxuries of modern life.

Hand in hand with the search for the things of life to which they have become attached, goes the seeking of social contacts and companionship on the part of the priest. To be a priest among the people, is a noble thing to witness. Sometimes, however, it seems a priest seeks such relationships simply to satisfy a human craving for the things and the people of this world. It is a human craving, often motivated by pride and vanity. It is so easy to be caught in the atmosphere of the world that one is caught in a network "of entangling alliances." How quickly the priest finds he is forced to spend more and more time with more and more interest in the social make-up of his surroundings. His parish becomes secondary. He finds it hard to be by himself. He is not content with the company of other priests. He always has someone to see or some place to visit. It seems that he who "was chosen out of the world," has drifted back into it.

The ability to control all such unnecessary desires appealing to the human-side of the priest is detachment. A priest must be detached from everything and everybody. He must be divorced from worldly motives of gain and advancement, the seeking of success, comfort, popularity. By being the servant of all, the priest remains above all. He does not need anybody or anything as long as he has Christ. His dependence on things and people is often an indication that he has lost Christ. By controlling his desires the priest is content with himself and with his surroundings. Certainly a priest's thoughts should not be turned to the luxuries of life, nor to material and financial security. His standards are those of God, not the ideals of the perishable world. The priest's one motivating aim must be to live, to act, to speak, to think as Christ. His interest is concerning souls, the Church, God, heaven, grace; in a word, things spiritual.

A priest must be of the other world. He must be on guard concerning the human-side of himself. He must not permit his aim to be destroyed by accidents. He must keep himself above the spirit of this world. In all things he must be unattached, untouchable, higher than the highest, not with an air of superiority, or of snobbishness, but with the detachment of Him whose " kingdom is not of this world." He does not disdain the world, but must remain aloof from its corruption. As Pope Pius XI in his Encyclical on the Catholic Priesthood says, " not less than by his chastity, the Catholic priest ought to be distinguished by his detachment . . . He must holily spurn all vile greed of earthly gains, since he is in search of souls, not of money, of the glory of God, not his own."

The priest must learn to " put on Christ." One does not become more like Christ, unless he strives to know and to follow Christ. The spirit of detachment helps to control the human motives and ambitions of a priest, and to cultivate the divine-side, it is necessary to follow in the footsteps of the Ideal Priest. This cannot be done unless the priest tries to know Christ. Christ must be more than a mere name. He must be a living Reality, intimate, near and personal, a God-friend, a Master, a Brother-priest. If he does not know Christ as he should, the priest loses contact with Him. Then he simply knows of Christ, but really knows Him not.

In order to have a Christ-conscious atmosphere in his soul at all times, the priest must think of Christ and his own soul, and then do something. He must take time to pray, to study, and to meditate. He must be willing to go apart and speak to Christ. He must gain his spiritual food by the sweat of his brow, forcing himself to pray and to keep on praying. He must be honest with himself, facing the result with humility and honesty, and estimating in comparison with the Original his own feeble attempts to copy Him. Consider the years a priest may have been ordained in the priesthood of Christ Crucified, what has he to show for five, ten, twenty, or fifty years? Masses said, yes; confessions heard, yes;—but has he come to be more and more like Christ? Does the coin of the years bespeak " the things that are Caesar's, or the things that are God's "? Has he been consistent in prayer, his preparation for and thanksgiving after daily Mass,

his examination of conscience, his weekly confession, his perseverance in his ideals, his strivings for the good of his people, his meditations, his Rosary, his preparation of sermons, his visits to the sick and the infirm? The hands seem so empty. Why? It all seems to be due to lack of thought and lack of effort. Laziness is the chief cause of the whole trouble, laziness of mind, laziness of will, of body, and in a special sense, laziness concerning prayer.

Prayer is the means by which the priest becomes God-like. Prayer enables him to see himself as he is, and how God wants him to be. Prayer is the etching tool that erases the human blemishes, that gives meaning and purpose to his life, that furnishes strength to his soul. All must pray and above all the priest must pray. The First Priest was a man of prayer, and He wanted His priests to be the same. " Be ye perfect " and " pray always." Of course no one is perfect, but are priests trying to be perfect? Saint Paul says, " This is the will of God—your sanctification." Not " salvation " but " sanctification." Is it not the truth that many priests are drifting along, creatures of habit, careless and even indifferent concerning their own personal prayer? Many will say that they find prayer difficult and dismiss the whole thing. Yet prayer is a habit, and no habit is formed unless one first begin and then keep at it. A man learns to pray by praying. Many do not pray because they do not want to pray. They have no personal incentive to prayer, no desire to communicate with their Friend. They have become indifferent in the one thing that suffers no indifference.

" To pray always " means to have the spirit of prayer at all times. What was once so fervent seems to have become weak and dull. What has happened to the many evidences of prayer that used to be performed throughout the day? The bespeaking of the intention that preceded every action, the daily meditation, the Rosary which was the nightly crown offered to Mary, the visit to the Blessed Sacrament—where have they gone? It is a mistake to believe that a priest's official actions and prayers—the offering of Holy Mass, the administration of the Sacraments, the recital of the Breviary often done so hurriedly and heedlessly), the weekly devotions and novenas—are sufficient for the priest personally. A little thought, a few minutes of serious reflection

would point out the error, but it is easier not to think and not to do. A regularly weekly visit to the same confessor and the neglect would be detected, but it is easier not to have a regular confessor. Laziness and indifference even in this.

But what can be done? The only thing to do is to begin. Begin to do, begin today, now. The priest must begin today to live, to live in the spirit. What he tells the laity to do he must also do himself. The priest tells them to be careful of their morning and evening prayers; he must not neglect his own. He urges them to frequent the Sacraments, to be daily communicants; he must rise a few minutes earlier to make a preparation for a promptly-starting Mass. He warns them of the occasions of sin; he himself must not permit the spirit of the world to overtake him. He must strive for sanctification, for holiness of life, and he must begin today. He cannot be indifferent or careless about his soul. He must rouse himself to fight for his life. There can be no more lost opportunities, no more wasted hours of useless frivolity. He must spend his time to know Christ better, to love Him better, to serve Him better. If there is time for the morning paper, there is time for meditation; if time for amusement and recreation, there is time for a visit to Church; if time for everything and anything, there must be time for prayer.

To conclude, a priest is human, but he must be Christ-like. He must control the human-side of himself and free himself from the attachments of the world, the flesh and the devil. He must cultivate the spirit of detachment, the Christ-like spirit of aloofness from the evils of the world. He must also learn to "put on Christ." He must seek to follow Christ by thinking of Christ, by reading of Christ, by praying to Christ. He must keep the image of Christ in his heart at all times and in all places and before all people. He must get down on his knees. He must make a sacrifice of himself. He must expend energy. He must cease to be lazy—physically, mentally, and spiritually. He must start the battle today. He must make himself over to Christ's image and likeness. He must control the human-side of himself. He must cultivate the divine. He must be another Christ.

J. J. M.

THE VULGATE GOSPELS AS A TRANSLATION. — II.

II Mark.

66a. Mk. 1:35 ἔννυχον λίαν *diluculo ualde* = primo diluculo.

66b. Mk. 2:2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν *ita ut non caperet neque ad ianuam* = ita ut non caperet domus multitudinem, neque pars ad ianuam.

67. Mk. 2:23 καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁσὸν ποιεῖν τίλλοντες τοὺς στάχυας *et factum est iterum cum sabbatis ambularet per sata, et discipuli eius coeperunt praegredi et uellere spicas* = . . . ut discipuli eius inciperent, dum ambulabant, uellere spicas. In the Greek the conjunction καὶ before ἤρξαντο is correct because the clause starting with it stands in coordinate relationship to the former, while in the Latin *et* is wrong because the relationship of what follows is subordinate to what precedes. In Hebrew the conjunction corresponding to *et* is used not only in a coordinate sense, but also to indicate various types of dependence, which are to be inferred from the context.

68. Mk. 3:6 συμβούλιον ἐποίουν *consilium faciebant.* A better form is, consilium inierunt, or, ceperunt. (See also Mk. 15:1, and other places.)

69. Mk. 3:14 καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ *et fecit ut essent duodecim cum illo* = et constituit, or elegit, duodecim ut essent secum. Here the Greek text has the correct word order, while the Latin has not.

70. Mk. 3:27 οὐδεὶς δύναται τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι *nemo potest uasa fortis ingressus in domum diripere* = nemo ingressus in domum potest uasa diripere. The Vulgate text hugs the Greek word order.

71. Mk. 4:7 καρπὸν οὐκ ἔδωκε *fructum non dedit.* It may be of interest in this place to know how the Vulgate renders the Greek forms for to bear, or bring forth, fruit. The verb ποιέω is rendered in this connection in the Gospels 13 times by *facere.* The loci in question are: Mt. 3:8; 3:10; 7:17; 7:18; 7:19; 13:26; 21:43; Lk. 3:8; 3:9; 6:43 (twice); 8:8; 13:9.—δίδωμι is rendered 3 times by *dare,* viz., Mt. 13:8; Mk. 4:7; Mk. 4:8; once by *afferre:* Mk. 4:8. — φέρω is rendered 7 times by *ferre,* viz., John 12:24; 15:2 (twice); 15:4; 15:5; 15:8; 15:16; once

by *adferre:* J. 15:2. Note that facere for ποιέω occurs exclusively in Matthew and Luke, while John has, in the Greek text, only φέρω, and in the Latin *ferre.*

72. Mk. 4:15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ . . . *hi autem sunt qui circa uiam, ubi seminatur uerbum, et,* etc. This passage means, according to the context, hi autem sunt qui circa uiam seminantur, in quos seminatur uerbum, sed, etc. Note *et* for *sed,* and compare No. 79.

73. Mk. 4:18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ακάνθας σπειρόμενοι· οὗτοίεἰσιν *et alii sunt, qui in spinis seminantur: hi sunt...* = et alii, qui inter spinas seminantur, sunt qui . . .

74. Mk. 4:19 καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσιν τὸν λόγον *et circa reliqua concupiscentiae introeuntes suffocant uerbum* = et concupiscentiae, quae in reliquis rebus uersantur, introeunt et suffocant uerbum.

75. Mk. 4:21 μήτι ὁ λύχνος ἔρχεται *numquid uenit lucerna* = numquid accenditur?

76. Mk. 4:22 οὐδὲ ἐγένετο απόκρυφον, ἀλλ' ἵνα ἔλθῃ εἰς φανερόν *nec factum est occultum, sed ut in palam ueniat* = nec factum est aliquid occultum, sed factum est ut palam agnoscatur, or, ut manifestum fiat.

77. Mk. 4:29 ἀποστέλλει τὸ δρέπανον *mittit falcem* = mittet messores cum falce.

78. Mk. 4:30 ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν *cui parabolae comparabimus illud?* The dative *cui parabolae* is not correct here, as Jesus did not compare the kingdom of God to a parable but to a mustard seed. The Greek version literally means, Into what parable shall we cast it?, so that the dative is the appropriate form, after ἐν. The Latin should read, cui rei, or, qua parabola.

79. Mk. 4:32 καὶ ὅταν σπαρῇ *et cum seminatum fuerit.* This *et* should read here, and in some other places, *sed,* or *uero,* or *uerum,* as the relation with the preceding clause is adversative instead of simply connective. To be sure, *et* may also have adversative sense, especially after negatives. However, its adversative force is always weak. (See also Mk. 4:15.)

80. Mk. 4:32 ποιεῖ κλάδους *facit ramos*=edit, profert, or pro-

ducit ramos. The Greek ποιέω is inordinately often rendered by *facere.* (See also discussion under Mk. 4:7.)

81. Mk. 5:2 καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ *et exeunti ei de naui, statim occurrit ei de monumentis homo in spiritu inmundo.* The second *ei* is superfluous, and *in spiritu inmundo* should read, qui spiritum inmundum habebat.

82. Mk. 5:14 εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς *in ciuitatem et agros* = in ciuitate et agris. (See discussion under Mt. 4:13.) Note also that the Greek has the preposition εἰς, which governs the accusative.

83. Mk. 5:19 καὶ ἠλέησέ σε *et misertus sit tui.* The insertion of *quomodo* or *quod* before *misertus* would complete the sense, unless we refer *misertus* to *quanta;* above.

84. Mk. 5:42 ἐξέστησαν ἐκστάσει μεγάλῃ *obstipuerunt stupore maximo* = obstipuerunt ualde. (See discussion under Mt. 2:10.)

85. Mk. 5:43 καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν *et dixit dari illi manducare* = et dixit ut daretur illi quod manducaret. The Greek uses the *acc.c.inf.* frequently in an adverbial sense, but the Latin rather shuns this. (See discussion under no. 1 of this paper, toward the end.)

86. Mk. 6:5 εἰ μὴ *nisi* = nisi quod.

87. Mk. 6:8, 9 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν . . . ἀλλ' ὑποδεδεμένους σανδάλια *et praecepit eis ne quid tollerent in uia . . . sed calciatos sandaliis* = . . . in uiam, or, itineris faciendi causa . . . sed ut calcearentur sandaliis. The accusative *calciatos* depends upon *praecepit* above, thus: *praecepit . . . se eose calciatos,* which represents an adverbial *acc.c. inf.* = ut essent calciati, rather than a noun clause. (See above, no. 85.)

88. Mk. 6:13 ἐθεράπευον *sanabant*=Teos. The Sixto-Clementine version substitutes here, for *sanabant, sanabantur.*

89. Mk. 6:16 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος ἠγέρθη *quem ego decollaui Iohannen, hic a mortuis resurrexit* = Iohannes, quem decollaui, resurrexit. This is a case of the attraction of the antecedent into the case of the relative. (See also Lk. 12:48; J. 14:24; Mk. 12:10; Mt. 21:42.) In the Greek the reverse occurs more frequently, viz., that the relative is attracted into the case of the antecedent.

90. Mk. 6:23 ἕως ἡμίσους τῆς βασιλείας μου *licet dimidium regni mei* = licet sit dimidum.

91. Mk. 6:34 καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς *et misertus est super eos* = misertus est eorum. The use of *super* in this and many similar cases appears to be a Hebraism. (See also Mk. 8:2.)

91a. Mk. 6:37 ἀπελθόντες ... ἀγοράσωμεν ... καὶ δῶμεν ... *euntes emamus ... et dabimus* = visne ut eamus et emamus ... et demus ... It is very common in Greek to use participles where the Latin requires a finite verb. See No. 74, and 122.)

92. Mk. 6:51 λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο *plus magis intra se stupebant.* The Vulgate translator seems to have been in a quandary as how to render the Greek in this case, and at the same time conform to his principle of literalness. The phrase *multo magis* would do well, while *plus magis* is a double comparison. (See Lk. 15:7; 17:2.)

93. Mk. 7:2 κατέγνωσαν*, or, ἐμέμψαντο* *uituperauerunt*=uituperauerunt eos.

94. Mk. 7:4 ἀπ' ἀγορᾶς *a foro.* This phrase is ambiguous, as it may mean either, a foro quae empta sunt, or, a foro uenientes. However, the sense, according to the context, is that the orthodox Jews, when coming from the outside, did not eat until after washing their hands.

95. Mk. 7:11 ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· Κορβᾶν, (ὅ ἐστι, δῶρον), ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς si dixerit homo patri aut matri, Corban, quod est donum, quodcumque ex me tibi profuerit = ... Corban (quod est: donum Deo dicatum) est, quodcumque ex me tibi profuerit, bene aget. Note, by contrast, the Sixto-Clementine version, with the comma after *ex me:* Corban (quod est donum) quodcumque ex me, tibi profuerit. However, the sense is not much different. In the first instance the meaning is simply, I have given to the Temple to what you were entitled by way of alimony; and in the latter case, My gift to the Temple that was really owing to you by way of old age aid will bestow upon you God's blessings more abundantly than would be the case if I had given the money to yourself. This is the explanation that seems to be borne out by the context. (See in this connection also Mt. 15:5.)

* The word κατέγνωσαν is to be found only in the Codex D (Bezae), and ἐμέμψαντο only in the κοινή version. The other MSS have nothing in this place.

96. Mk. 7:18 οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; *sic et uos inprudentes estis?* = sic et uos intelligentia caretis, or, sic et uos non intellegitis? Here the form of an affirmative statement is used to ask an emphatic question, with an affirmative answer expected.

96a. Mk. 7:22 ὀφθαλμὸς πονηρός *oculus malus* = homo inuidus et res alienas cupiens. The figure is probably a Hebraism and seems to be derived from looking covetously at other people's property.

97. Mk. 8:12 εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον *si dabitur generationi huic signum.* This is a case that is in form similar to Mt. 12:10. The dependent *si*-clause is without a corresponding main clause, which might perhaps be supplied by the word *quaeritur* (= it is the question, it is doubtful), so that *si dabitur* may acquire the sense of an implied negation and may thus equal *non dabitur,* the whole then amounting to a negative affirmation. At any rate, the context shows that Jesus wanted to say that the Pharisees would not witness any miracle. The expression appears to be a Hebraism in the sense of a strong negative affirmation, in the nature of something like this, May I not live if, etc.

98. Mk. 8:14 εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν *nisi unum panem non habebant secum* = non habebant secum panem nisi unum.

99. Mk. 8:16 διελογίζοντο πρὸς ἀλλήλους *cogitabant ad alterutrum* = disquirebant, or disceptabant, inter se.

100. Mk. 8:33 ὕπαγε ὀπίσω μου *uade retro me.* The sense is, according to the context, You cannot be my follower unless you accept all my teachings, and thus the expression, noli contradicere mihi. (See Mt. 16:23, 24, and Mk. 8:34.)

100a. Mk. 8:34 ὀπίσω μου ἀκολουθεῖν *post me sequi* = me sequi.

100b. Mk. 8:38 ὃς γὰρ ἂν ἐπαισχυνθῇ με . . . ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν *qui me confusus fuerit . . . Filius hominis confundetur eum* = quem puduerit mei . . . Filium hominis pudebit eius. Firstly, *confundere* does not mean *to be ashamed of,* and secondly, it is not a deponent verb. (See no. 237.)

101. Mk. 9:29 τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ *hoc genus in nullo potest exire nisi in oratione et ieiunio* = hoc genus daemoniorum nullo modo potest eici nisi oratione et ieiunio, or, per orationem et ieiunium.

102. Mk. 9:42 καλόν ἐστιν αὐτῷ μᾶλλον *bonum est ei magis* = melius est ei. The phrase *bonum . . . magis* is a Hebrew substitute for the comparative. (See also verses 45 and 47; Mk. 14: 21, and oftener.)

103. Mk. 9:43, 45, 47 κυλλὸν — χωλόν — μονόφθαλμον — ἔχοντα *debilem—claudem—luscum—habentem.* Compare in this connection what has been said with reference to the infinitive whose subject is omitted (no. 1 of this paper.)

104. Mk. 9:50 καλὸν τὸ ἅλας ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε *bonum est sal: quod si sal insulsum fuerit, in quo illud condietis?* = . . . si uero insulsum factum fuerit, quo modo illi pristinam uirtutem restituere poteritis?

105. Mk. 10:5 πρὸς τὴν σκληροκαρδίαν ὑμῶν *ad duritiam cordis uestri* = duritiae causa, or, propter duritiam.

106. Mk. 10:7 πρὸς τὴν γυναῖκα *ad uxorem* = uxori.

107. Mk. 10:11 μοιχᾶται ἐπ' αὐτήν *adulterium committit super eam* = adulterium committet contra eam. The present tense *committit* is used here, instead of the future *committet*, as occurs ever so often in imitation of the corresponding Greek tense. (See also *moechatur* in verse 12.) For *super* see no. 91 of this paper.

108. Mk. 10:22, 24 ἐπὶ τῷ λόγῳ—ἐπὶ τοῖς λόγοις *in uerbo — in uerbis* = propter uerbum—uerba.

109. Mk. 10:32 ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν *coepit illis dicere quae essent ei euentura.* The word *sibi* should be used for *ei.* It occurs frequently that the non-reflexive personal pronoun is substituted for the reflexive one. For the reflexive, *inuicem, alterutrum, mutuo, pariter* are often used also, as in J. 15:17 and 16:17.

110. Mk. 10:32, 33 εἰς Ἱεροσόλυμα *in Hierosolyma* = Hierosolyma. The prepositions, and in particular *in*, are countless times used erroneously, in imitation of the Greek. (Compare, for the correct form, Mk. 11:11, 15, 27. Besides, the proper noun *Hierosolyma* is treated in these cases as an indeclinable word, whereas in Mk. 11:1 it is used with the feminine gender, viz., *Hierosolymae.* The Sixto-Clementine version uses the feminine in all these cases and omits *in.*

111. Mk. 10:38, 39 βάπτισμα *baptismum* = baptismo. The Sixto-Clementine version also has this change. The accusative *baptismum* is an imitation of the Greek adverbial accusative.

112. Mk. 10:43, 44 ἐν ὑμῖν *in uobis* = inter uos.

113. Mk. 11:13 ἦλθεν εἰ *uenit si* = uenit ut uideret si.

114. Mk. 11:28, 29 ἐν ποίᾳ ἐξουσίᾳ *in qua potestate* = qua potestate.

115. Mk. 11:32 ἀλλ' εἴπωμεν· ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν *si dicemus, Ex hominibus, timebant populum.* This may be considered an ellipse in this sense, Si dixerimus, Ex hominibus, male nos cedet, whereupon Mark may be thought of as adding, Timebant enim populum. But in case *timebant* is to be put into the mouth of the priests, it should read, *timebimus.*

116. Mk. 12:2 τῷ καιρῷ *in tempore* = tempore fructuum.

117. Mk. 12:14 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων *nec enim uides in faciem hominum.* This figure seems to be a Hebraism meaning, on the basis of the context, Non habes rationem rerum externarum quae non spectant ad meritum causae. (See also Mt. 12:40; 22:16, and Lk. 20:21.)

118. Mk. 12:31 μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι *maius horum aliud mandatum non est* = maius his, etc. This is the Greek genitive of respect. (See J. 14:12.)

119. Mk. 12:38, 39 τῶν θελόντων . . . πρωτοκλισίας ἐν τοῖς δείπνοις *uolunt . . . primos discubitus in caenis,* sc. habere.

120. Mk. 13:8 ἐπὶ *super* = contra. The preposition *super* is used countless times wrongly. (See no. 91 of this paper.)

121. Mk. 13:9 βλέπετε δὲ ὑμεῖς ἑαυτούς *uidete autem uosmet ipsos* = cauete uobis ipsis. (See also verses 5, 23 and 33.)

122. Mk. 13:11 ὅταν δὲ ἄγωσιν ὑμᾶς παραδιδόντες *et cum duxerint uos tradentes* = cum duxerint uos ut tradant magistratibus.

123. Mk. 13:19 αἱ ἡμέραι ἐκεῖναι *dies illi* = diebus illis, or, dies illi erunt dies tribulationis. To say, erunt dies illi tribulationes, is hardly Latin, but it may be correct in the Hebrew.

124. Mk. 13:22 δώσουσι σημεῖα *dabunt signa* = edent signa.

125. Mk. 13:28 γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν *cognoscitis quia in proximo sit aestas* = cognoscetis prope esse aetatem.

126. Mk. 13:29 γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις *scitote quod in proxime sit in ostiis* = scitote, has tribulationes et aduentum

Filii hominis prope esse, quasi ad ianuam. (See Mt. 24:32, 33.)

127. Mk. 13:33 οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν *nescitis enim quando tempus sit,* sc. futurum.

128. Mk. 14:3 κατέχεεν *effudit* = effudit unguentum.

129. Mk. 14:8 ὃ ἔσχεν αὕτη, εποίησε, προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν *quod habuit haec, fecit: praeuenit ungere corpus meum in sepulturam* = quod potuit, fecit, or, quod suppetiuit illi, usa est eo: anticipauit sepulturam unguendo corpus meum. The verb προλαμβάνω means " to take something before something else ", or, to do something before something else; hence, to anticipate by doing something beforehand. Thus the phrase *praeuenit ungere* means, She came before the time in order to anoint, and hence it equals *praeunxit.* That is the sense of the statement on the basis of the context.

130. Mk. 14:20 ὁ ἐμβαπτόμενος μετ' ἐμοῦ *qui intingit mecum* = qui intingit mecum manum, as the Sixto-Clementine version has it.

131. Mk. 14:37 καθεύδεις ; *dormis?* = dormisne, or, num dormis? The interrogative particle is omitted in imitation of the Greek, as occurs time and again.

132. Mk. 14:41 καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε *dormite iam et requiescite.* The words καθεύδετε and ἀναπαύεσθε seem to imply a prompting, although they can likewise be understood in an interrogative sense. On the other hand, Jesus can hardly have meant to say, it seems, that his disciples should now continue sleeping, because in the following verse he says, *surgite, eamus.* Hence the word *sufficit* ought, it seems, to be taken to mean that they have been sleeping enough now. (See also Mt. 26:45, and Lk. 22:46.) Thus the sense seems to be Cur dormitis denuo? Posthac poteritis dormire et requiescere.

133. Mk. 15:17 πλέξαντες *plectentes.* The form πλέξαντες is aorist participle active and means that the soldiers put the crown of thorns on Jesus' head *after they had made it,* as the aorist is used not only to indicate a past action, but also an anterior past action. This idea the Latin present participle can express only by implication, when it namely precedes a past time verb of the main clause, or when its past perfect sense is otherwise clearly indicated. In the present case, however, it follows *imponunt,* so that its meaning dangles in the air. In Mt. 27:29, and J. 19:2,

on the other hand, *plectentes*, by its position before (*in*) ponunt, suggests that the platting of the crown was anterior to putting it on the head of Jesus, the same as we can also say in English, Making a crown of thorns, they put it on Jesus' head. In the Greek, too, πλέξαντες, needless to say, likewise appears to be out of place, though its aorist character easily enough determines its meaning. Note also that, while in Mark *imponere* is in the present tense, in conformity with περιτιθέασιν, *ponere* is in Matthew, and *imponere* in John, in the perfect, in accordance with ἐπέθηκαν and περιέθηκαν. Let me say once more that the Latin present participle is not the normal form in standard speech to express anterior past action, as everybody knows. It is used in the Vulgate rather from an inclination, conscious or unconscous, on the part of the translator to hug the Greek text as closely as possible. The proper construction is a cum-clause, or an ablative absolute. The present participle representing a clause should be used only of coordinate time, as adstante patre noluit loqui filius. (See no. 3 of this paper.)

134. Mk. 15:24 τίς τί ἄρῃ *quis quid tolleret.* If the clause is supposed to be an indirect question, it seems that it should read, quid quis tolleret, the whole verse running thus, Et cum crucifixissent eum, diuiserunt uestimenta eius, mittentes sortem super ea ut scirent quid quis tolleret. But to consider the clause a simple direct question would require this arrangement: ... ut scirent, "Quis quid tollet?" This arrangement, however, is rather unnatural in Latin. (Note *quantum quisque* in Lk. 19:15.)

135. Mk. 16:2 τῆς μιᾶς σαββάτων *una sabbatorum*=primo die hebdomadis, as *sabbatum* also means week. (See Mt. 28:1; Lk. 24:1; J. 20:1.)

136. Mk. 16:18 οὐ μὴ αὐτοὺς βλάψῃ *non eos nocebit* = non eis nocebit, as the Sixto-Clementine version has it. (See Lk. 4:35.)

134a. Mk. 15:26 ἦν δὲ ὥρα τρίτη καὶ ἐσταυρωσαν αὐτόν *erat autem hora tertia: et crucifixerunt eum.* The conjunction *et* stands here for *quando.* It is a Hebraism to use in the Latin and Greek a coordinating conjunction in a subordinate sense. In the Hebrew that may be done, as parataxis is the common word order in that language. (See Mk. 2:23.)

Chicago, Ill. M. METLEN.

Book Reviews

THE ONE GOD. By Rev. Reginald Garrigou-Lagrange, O.P. Translated by Dom Bede Rose, S.T.D. B. Herder Book Co., St. Louis, Mo. 1943. Pp. viii + 736.

Seminarians particularly will welcome this translation. Priests too will find it an excellent way to review the tract *De Deo uno*. Dr. Garrigou-Lagrange's scientific commentary on the first twenty-six questions of St. Thomas' *Summa theologica* is of course well known to scholars, but the average English-speaking priest will find Dom Rose's translation much easier reading than the Latin original.

To live on a high intellectual and moral plane man must possess a rather extensive knowledge about God. The tract *De Deo uno* manifests the necessity of God's existence and sets forth the rational proofs. Then follows the study of the divine characteristics or attributes, which as they exist in God are not really distinct one from the other, but as human beings we must distinguish these attributes in order to obtain the knowledge of God which we should have to attain that high plane.

Dr. Garrigou-Lagrange in this commentary expands and expounds the rich but often too brief thought of the Angelic Doctor. There is a tendency to-day to ignore fundamentals. The physical world attracts our thinkers. Physics, chemistry, biology, are the popular sciences; philosophy is almost limited to psychology—watered down to statistics and experiments. As Father Walter Farrell wrote: "To put it baldly, we have concentrated more and more on the physical world and less and less on man and on God."

College-bred laymen will often find dogmatic theology an engrossing study, but many are deterred because they imagine only Latin texts are available. Informing educated parishioners about theological texts in English could be productive of much good, and in the larger parishes it might be possible to organize a group of laymen to study dogmatic theology. *The One God* in the Dom Rose translation, and Father Farrell's *A Companion to the Summa* would be excellent texts for such a project.

THE "QUAM OBLATIONEM" OF THE ROMAN CANON. By Reverend William J. Lallou, S.T.D., Litt.D. Catholic University Press, Washington, D. C. 1943. Pp. xix + 84.

This is an excellent piece of exegesis. The subject of the monograph is the fifth prayer of the Canon which immediately precedes the words of Institution, and with which it really forms a single prayer. It is a "supplication for divine favor with respect to our offering of the Mass, that it may be so blessed, approved and rendered pleasing in the sight of God, that it may become for us the Body and Blood of the most beloved Son of God, our Lord Jesus Christ".

While there is no pretense at originality, this study, based on the Gelasian and Gregorian Sacramentaries, the Missal of Bobbio and the Stowe Missal is excellently arranged, easy to read, and logically built up. It is, moreover, masterfully condensed. A less competent scholar would undoubtedly have added many more pages, but probably there is no one in the country who knows as much about this particular subject as Dr. Lallou. There is a little repetition in the summaries, but the monograph is entirely free of padding.

There is a typographical error in the Greek on p. XV, but the phrase is correctly given on p. 71. On page 61, "ex cathedra" appears where the author meant "de fide". These are not important, but the monograph is so well done that one does not expect even slight slips to get in. Dr. Lallou's choice and arrangement of words is discriminating and adds enjoyment to the reading of this informative study.

A COMPANION TO SCRIPTURE STUDIES. Vol. II. Special Introduction to the Old Testament. By John E. Steinmueller, S.T.D., S.S.L. Joseph F. Wagner, Inc., New York City. 1942. Pp. viii + 319.

There exist several Catholic Special Introductions to the Old Testament in foreign languages (Goettsberger, Cornely-Merk, Simon-Prado, Lussian-Collomb) but it has been a long time since we have been favored with one in English. Dr. Steinmueller has attempted to fill that lack, and to-day we have a volume that is fairly representative of the attitude of the general run of Catholic Scripture scholars on O. T. problems.

The author divides the O. T. books into the conventional three classes: historical, didactic, prophetic. He studies the books one by one (the Pentateuch, however, is treated as a single problem), discussing their origin, authorship, canonicity (This was done before in Vol. I), purpose, text, version, contents, and sometimes doctrine.

The seven appendices give a list of the principal dates in the history of Israel, and lists of Hebrew, Assyrian, Neo-Babylonian, Persian, Seleucid and Ptolemid kings. The index would be more serviceable if it were more complete.

There can be no doubt but that seminarians and, in general, beginners in the field of Sacred Scripture will find much valuable information in the book. It is to be regretted, however, that Dr. Steinmueller has not presented us with a fresh treatment of the problems of Special Introduction. He is constantly relying on older textbooks on the subject, and fails at times to give consideration to recent attempts to solve problems (e. g. Vaccari on the Pentateuch; Coppens, *O. T. and the Critics*, and others) problems which Dr. Steinmueller looks on as clay pigeons to be shot down one at a time and not as something calling for a positive solution from the Catholic side. It is not enough to show that the many difficulties to the traditional view can be answered individually. Their number is so great that the question arises whether the traditional position must still be maintained in the form in which it has been presented. Dr. Steinmueller does not face that question squarely.

OUR GOOD NEIGHBOR HURDLE. By John W. White. The Bruce Publishing Co., Milwaukee. 1943. Pp. xiii + 209.

The importance of this book lies in the fact that Mr. White is not a Catholic, and has a background that guarantees authenticity. The harm caused to our " Good Neighbor " policy by the proselytizing activities of Protestant missionaries from the United States has been emphasized in the past, but it has been done by Catholic prelates, the American President of " Pax Romana ", and others who might be charged with denominational bias. This is not Mr. White's first criticism of the miscalled missionaries. Indeed, it is rather a thesis presenting evidence in support of his former charges, and reporting specific instances, names and dates.

This country, he points out, assumes towards Latin Americans the same White Sahib psychology that the British hold toward the colored and mixed races of Asia. " Why be surprised, then, that the southern attitude toward us closely resembles the infuriated attitude of the people of India and Asia toward the British? " The " missionaries " and the masonic officials who seem to have been favored as " good will ambassadors " have done nothing to establish good neighbor feeling. The *politicos* have been courted and quoted favorably, but the common people and the influential people have not been convinced that the Good Neighbor Policy is not a war-time expedient of self-interest. Mr. White presents his case well. The issue he

points out is not "No more Protestants", but "No more missionaries", and the distinction is important.

The book is addressed to intelligent Protestants of the United States, but it is not likely to have the circulation it deserves. Catholics should read the book. It contains a great deal of valuable and interesting information.

THE MINISTER OF BAPTISM. By Reverend Joseph F. Waldron, J.C.D. Catholic University Press, Washington, D. C. 1942. Pp. XIII + 206.

A solution for practically any problem arising with regard to the minister of baptism is to be found in the canonical commentary of Dr. Waldron's dissertation. The historical treatment is rather summary, but this is traditional with the studies of the University's School of Canon Law, which excellent series has been of inestimable aid to the priests of the United States.

Some very interesting opinions are advanced by Dr. Waldron. He takes sharp exception to Augustine's theory regarding the conflicting rights of territorial pastors and pastors of national churches. His succinct treatment of the problem posed by Orientals seeking baptism in a church of the Latin Rite is exceptionally well done, and will be of practical assistance to many pastors. The *testes* at private baptism (canon 779), he declares, are not sponsors, and when an adult is received into the Church by conditional baptism the absolution from censure in the external forum is unnecessary. In the reception of adult converts from heresy the necessary abjuration of heresy is to be made in the presence of the local Ordinary or his delegate and two witnesses according to the norm prescribed in canon 2314, § 2, and not merely in the presence of a priest according to the norm contained in the rescript of the Holy Office to the Bishop of Philadelphia, 20 July, 1859.

Particularly interesting is the author's theoretical discussion of the validity of non-Catholic baptism. He advances the conclusion that one cannot adopt the attitude that all non-Catholic baptisms are either invalid or doubtfully valid so that all converts are to be baptized either absolutely or conditionally. Each individual case must be examined carefully as to where, when, how and by whom the baptism was administered. Such an investigation is insisted upon by the Roman Congregations and the Second Plenary Council of Baltimore.

The style is clear and concise. Printing and make-up are excellent and add to the value of the book. There is a good bibliography and a fair index.

Book Notes

Diocesan officials, teachers and canonists welcomed the announcement that the *Acta Apostolicae Sedis* is to be published in the United States by the National Catholic Welfare Conference.

The very few items that have appeared in our "Analecta" department and in *The Jurist* indicate how difficult it has been to obtain the officially promulgated ecclesiastical legislation since Italy entered the war. The new arrangement will be a real convenience.

The first issue [An. et vol. XXV. (Ser. II, v. X)—Num. 5] bears the *Concordat* of the Most Reverend Apostolic Delegate, under date of 8 September. It contains decrees of the S.C.R. "de virtutibus pro beatificatione Ven. Catharinae Tekakwitha" and "introductionis causae beatificationis Servi Dei Pii Papae X", and an important *Declaratio* of the S. C. S. Officii, "De prohibitione librorum". It is to be hoped that the Nazi "protection" will have no lasting effect.

The *Service Men's Mass Book* is a handy little pamphlet for pastors to send to their boys in the service. The five military Masses—the Masses of the Trinity, the Resurrection, Our Lady, In Time of War, for the Dead—are given a key letter and number so that the soldier goes forward page after page, reading the Introit, Epistle, etc., for the Mass which he is hearing, merely skipping over the key letters that do not apply for that particular Mass. The old Challoner version of the Scriptures is used. The low price—5c—makes it easy to furnish the boys with replacements. (Jefferies & Manz, Philadelphia, Pa. Pp. 48.)

Two of the humorous gems in *With A Merry Heart* come from our own pages and are in very good company indeed. The compiler and editor, Paul J. Phelan has done an excellent job of selecting truly humorous passages from the works of modern Catholic writers. Some will regret that a favorite story has been omitted, but the average reader will welcome and enjoy what is presented. Mr. Phelan has grouped his eighty-seven selections under five heads: Fiction and Short Stories; Humorous and Satirical Poetry; Essays, Letters and Columns; Plays and Dialogues; Anecdotes of Fact and Fancy. The literary quality of the selections is unusually high for a book of this kind.

For an example we submit the shortest selection—J. B. Morton's "Lines Written in a Young Lady's Album".

I would rather be hunted by blood-
hounds
Than go to the concert tonight,
For the great Schwartzhof is playing,
And his Bach is worse than their bite.

However, do not make the mistake that a pun is Mr. Phelan's idea of humor. The book is very well worth buying and enjoying. (Longmans, Green & Co., New York. 1943. Pp. xx + 353.)

People You'll Like to Meet is a collection of little notes about interesting people Father Daniel Lord has met in various places and in various ways. As Father Lord intimates, these little introductions to pleasant people are a welcome relief after reading the unpleasantries in the daily paper. (The Queen's Work, St. Louis, Mo. Pp. 125.)

The busy pen of Father Lord also presents a mystery novel, *Red Arrows in the Night*. Fifth columnists, attempted sabotage, a wraith-like Scarlet Archer, a dastardly uncle, a beady-eyed valet, a delectable heroine and two heroes, add up to a fair story that adolescents are likely to enjoy. Some points of Catholic doctrine and practice are woven in—not obtrusively. Father Lord is undoubtedly one of the best Catholic writers of the day for young people. (The Queen's Work, St. Louis. Pp. 129.)

The Sword of Saint Michael by Lillian Browne-Olf is a biography of Saint Pius V (1504-1572). With the support of St. Charles Borromeo and the French Cardinals, the Dominican Michele Ghislieri was elevated to the papacy in one of the most peaceful conclaves in many years. His first work was to put into effect the reforms of Trent, and so well did he labor that it was commonly said that Rome had become one large monastery. He published the New Missal, new Breviary, and the Catechism. His greatest work was possibly the bull *In coena Domini,* condemning interference in ecclesiastical matters and establishing exemption of the clergy. He reorganized the College of Cardinals and religious orders, and excommunicated Queen Elizabeth. It was Pius V also who organized the military expedition which resulted in the defeat of the Turks at Lepanto in 1571. Stern, without ambition, he did his duty as he saw it, and while sometimes he was hasty and not at all discreet, there were true tears shed when he died.

Mrs. Browne-Olf, a convert, writes sympathetically of the last pope to be canonized, and this volume is a much more polished piece of work than *Their Name Is Pius*. She succeeds in explaining why this saint who refused to court popularity, whose reforms were bitterly opposed by conniving and pleasure-loving prelates, was so well loved that when he died the streets of turbulent Rome were silent out of respect. (Bruce Publishing Co., Milwaukee. 1943. Pp. x + 284.)

The Newman Book Shop's reprint of the month is *The Abiding Presence of the Holy Ghost in the Soul* by Bede Jarrett, O.P. It first appeared in the Spring of 1918, and part of the review which appeared in these pages is reprinted on the dust jacket of the present edition. The nice things then said about the little volume are as true today as they were then. (Westminster, Md. 1942. Pp. vii + 118. Price, $1.25.)

Longmans, Green and Co. have issued a new printing of *Morals and Marriage* by "T. G. Wayne." Written for the married, those about to be married, and educators, it is a very satisfactory popular treatise. Sex instincts and powers are an integral part of the wider gift of that human love which is the true basis of marriage declares the author in giving "some prosaic general principles of moral theology as a setting for sex." The author is plain-spoken enough to be understood, but there is nothing offensive in the presentation and his theology is sound. This is definitely one of the better books on the subject. (New York. Pp. x + 81. Price, $1.50.)

The importance of pamphlets to the priest can hardly be overestimated. From the better ones can be extracted hints for sermons and instructions, and often enough a pamphlet placed in the hands of a prospective convert is more effective than a long instruction. For that reason we'd suggest that the Books Received page be looked over each month. We receive practically all the worth-while Catholic pamphlets printed in this country, although we do not have the space to mention most of them in these notes.

During the past month we received several pamphlets that will appeal to the busy priest. The American Press has run off a new revised edition of Father LeBuffe's popular *What is the Bible?* It's a fine thing to put in the hands of high school pupils and for discussion groups. The contents answer simply and in outline the question that is the title.

The Queen's Work has two helpful booklets, *Our Place in the Christian Family* by Father Roger Lyons, S.J., and *"Lest They Assist Passively,"* by Father Gerard Ellard, S.J. The latter gives the papal decree on Mass attendance, nine instructions based on the decree, twenty paragraph sermonettes for wartime, and nine talks on ceremonies. The former is a study of the teachings of Popes Pius XI and Pius XII on the home and family. It is an outline for discussion clubs, but priests will find it helpful in preparing instructions for various church societies. (St. Louis, Mo. Pp. 48 and 76.)

The Catholic Truth Society of London offers *Who Perished in the Flood?* by Rev. Edmund Sutcliffe, S.J., who argues that both the Douay and the R.V.

are in error in translating *ha-ares* as "the earth", and that "the land" would be a better rendering. *Did Jesus Christ Rise From the Dead?* by Father Vincent McNabb is a good pamphlet to give to a prospective convert to be read at leisure after the regular instruction. A leaflet, *The Case for the Catholic School* by Most Rev. W. F. Brown, Bishop of Pela, is a good presentation of the English school problem which is not rightly understood in this country. The Society, incidently, reports pamphlet sales of 1,649,972 in 1942, the highest since the Society was founded in 1884.

The Public Affairs Committee, Inc., New York City, have published an extremely interesting pamphlet, *War, Babies, and the Future* by William F. Ogburn. Dr. Ogburn studies briefly what war does to population by affecting marriages, the sex ratio, births, deaths, and migration, and in a final section, how population trends will affect war. He sees a population decline in Northwestern Europe and a growth in Russia, so that in 50 years Russia's population may be 350,000,000 which "would make it a very powerful nation." His last sentence: "The final question may be: Will war win over the falling birth rate or will the falling birth rate win over war?"

The Benedictine Convent of Perpetual Adoration, Clyde, Missouri, is publishing a number of devotional pamphlets that will appeal to lay women. *The Goodness of Our Saviour to Those Who Trust Him, My Daily Companion At Mass,* and *Make Your Home Ideal* are the three latest to be received. The authors are not mentioned, but the pamphlets are ably if not brilliantly written.

Books Received

PAMPHLETS OF THE CATHOLIC TRUTH SOCIETY, 38 Eccleston Square, London, S.W.1. *The Spiritual Works of Mercy* by C. N. Francis. Pp. 16. *Freedom of Heart* by Leonard Boase, S.J. Pp. 32. *Divorce* by Walter Jewell. Pp. 16. *Did Jesus Christ Rise from the Dead?* By Rev. Vincent McNabb, O.P. Pp. 24. *Who Perished in the Flood?* By Edmund Sutcliffe, S.J. Pp. 20. Price, 3d each. *The Case for the Catholic School.* By Rt. Rev. W. F. Brown. Pp. 8. Price, 1d.

PAMPHLETS OF THE QUEEN'S WORK, St. Louis, Mo. *"Lest They Assist Passively."* By Gerard Ellard, S.J. Pp. 76. Price, 25c. *Our Place in the Christian Family.* By Roger Lyons, S.J. Pp. 48. Price, 10c.

PAMPHLETS OF THE BENEDICTINE CONVENT OF PERPETUAL ADORATION, CLYDE, MO. *The Goodness of Our Saviour to Those Who Trust Him.* Pp. 64. *Make Your Home Ideal.* Pp. 64. *My Daily Companion At Mass.* Pp. 64. Price, 10c each.

WHAT IS THE BIBLE? By Francis P. LeBuffe, S.J. Revised Edition. America Press, New York City. 1943. Pp. 36. Price, 10c.

WAR, BABIES, AND THE FUTURE. By William F. Ogburn. Public Affairs Committee Inc., New York City. 1943. Pp. 31. Price, 10c.

THREE CHRISTIAN TRANSCENDENTALISTS. By Ronald Vale Wells. Columbia University Press, New York. 1943. Pp. x + 230. Price, $2.75.

WITH A MERRY HEART. Edited and compiled by Paul J. Phelan. Longmans, Green & Co., New York. 1943. Pp. xx + 353. Silhouettes by John Bennett. Price, $3.25.

THE SWORD OF SAINT MICHAEL. *The Life of St. Pius V.* By Lillian Browne-Olf. Bruce Publishing Co., Milwaukee. 1943. Pp. x + 284. Price, $3.00.

PROFESSIONAL SECRECY IN THE LIGHT OF MORAL PRINCIPLES. By Rev. Robert E. Regan, O.S.A. Augustinian Press, Washington 17, D. C. 1943. Pp. xv + 221. Price, $2.50.

PEOPLE YOU'LL LIKE TO MEET. By Daniel A. Lord, S.J. The Queen's Work, St. Louis. 1943. Pp. 125. Price, $1.00.

THE MORALITY OF IMPERFECTIONS. Thomistic Studies No. 1. By James C. Osbourn, O.P. Dominican House of Studies, Washington, D. C. 1943. Pp. xiii + 247. Price, $2.75.

MORALS AND MARRIAGE. The Catholic Background to Sex. By T. G. Wayne. Longmans, Green & Co., New York City. 1943. Pp. x + 81. Price, $1.50.

THE ABIDING PRESENCE OF THE HOLY GHOST. By Bede Jarrett, O.P. The Newman Bookshop, Westminster, Md. Pp. vii + 118. Price, $1.25.

RED ARROWS IN THE NIGHT. By Rev. Daniel A. Lord, S.J. The Queen's Work, St. Louis. 1943. Pp. 129. Price, 50c.

A STORY OF PIONEER CATHOLIC SOCIAL ACTION. By Joseph G. Grundle. Family Protective Association. Milwaukee, Wis. 1943. Pp. 38.

SERVICE MEN'S MASS BOOK. Corresponding to the Mass Book Used by the Chaplains of the U. S. Armed Forces. From Approved Sources. Jefferies & Manz, Philadelphia 6, Pa. 1943. Pp. 48. Price, 5c each.

THE DIVINE LOVE STORY—PART III. The Sacraments. By Rev. Gregory Smith and Mr. Charles J. McNeill. Catholic Action Bookshop, Wichita 2, Kansas. 1943. Pp. 56. Price, 25c.